ZUBDA TU SHAMAEL

زبدة الشمائل

Zubda
Tu Shamael

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Preface

Hadhrat Maulana Mufti Saeed Ahmad Palanpuri Zeed Majduhu

Shaykh al-Hadeeth and Head of Teachers at Darul 'Uloom Deoband

بسم الله الرحمن الرحيم
اَلْحمدُ للهِ ربِّ العٰلمين والصلوٰةُ والسلامُ علىٰ سيّدِ الْمرْسَلِيْن وعلىٰ آلِه واَصْحابِه اَجمعيْنَ
اَمَّا بَعدُ!

Shamaail is either a plural form of Shimaal or Shameelah which means behaviour, habit and excellent disposition. "Shamaail al-Nabwiyy" is the blessed lifestyle (Seerah) of (Muhammad) Rasullaah (Sallallaahu 'Alayhi wa Sallam) in which his external features and characteristics, the clothing, the etiquettes of keeping companionship, and the nightly and daily activities are discussed. Imaam Tirmidhi has discussed the topic of "Seerah" at the beginning of "Abwaab al-Manaaqib" under thirty one chapters. However, he sensed that the right of Seerah has not been fulfilled through these chapters. Therefore, he wrote a treatise and appended it to the Sunan. As if, this treatise is a conclusion to "Abwaab al-Manaaqib" and not a separate note, just as "Kitaab al-'Ilal" is a suffixed introduction to the Sunan and not a separate writing.

Imaam Tirmidhi has classified his Shamaail into fifty six chapters, wherein there are three hundred and ninety seven Ahaadeeth. Out of these, two hundred and thirteen Ahaadeeth have been mentioned in the Sunan and only eighty four narrations are new. The acceptance that has been granted by Allaah Ta'ala to this part of Tirmidhi Sharif, has not been acquired by any other book on Seerah. Many commentaries have been written on it, in Arabic as well as Urdu. Most of the commentaries are for the learned 'Ulama. Hadhrat Maulana Ilyaas Ghumman (db) has written a sharah with the name of "Zubdah al-Shamaail". Zubdah means the best portion of something. The best part of milk is butter/cream. Hence, butter is also known as Zubdah. The plural form is Zubd.

The commentator had in his vision, the laymen. Hence, he has omitted the repetitions and presented the readers with pure butter. Under every chapter, he has given, the explanations under the topic of "Zubdah", which summarizes the narrations under each chapter. The writer's language is very easy and clear. The speech is pleasant and enchanting, and accepted by both the laymen and Ulama. A part of the world is benefiting from his writings and speeches. There is enough interesting material in "Zubdah al-Shamaail" for the readers. By the will of the Almighty Allah, this book shall also gain acceptance as his other writings.

وما ذلک علی الله بعزيز

A servant at Darul 'Uloom Deoband,
11 Dhul Qa'dah, H. 1437

Hadhrat Maulana Dr. Abdur Razzaq Iskandar Madd Zilluhu

Deputy Head at Wifaaqul Madaaris Al-'Arabiyyah Pakistan

Chief at International Majlis Tahaffuz Khatm-e-Nabuwwat

Rector at Jami'ah 'Uloom ul Islaamiyyah, Banuri Town, Karachi

الحمد لله رب العالمين والصلاة والسلام على سيد الانبياء والمرسلين وعلى اله وصحبه اجمعين.

اما بعد!

Allaah Ta'ala has made his beloved (Sallallaahu 'Alayhi wa Sallam) without doubt "Uswah Hasanah" (the best example). Just as the sayings and the deeds of Rasulullaah (Sallallaahu 'Alayhi wa Sallam) attain the status of religious rulings, so are his blessed habits. It is an example of safe natural disposition; which when practiced by a Muslim, elevates him to the highest peak of humanity. For this reason, his natural traits are safeguarded and narrated just as his sayings and deeds. They are a tower of radiance for the humanity, ready to lift them to the highest status.

The exclusive work of safeguarding the natural and habitual ways of doing things of Rasulullaah (Sallallaahu 'Alayhi wa Sallam) has been done by Imaam Tirmidhi through his work "Shamaail al-Tirmidhi". This is the conclusive part of his famous work "Jamii' al-Tirmidhi". There are many beneficial commentaries of "Shamaail al-Tirmidhi" in Urdu and Arabic which are efficient ways to illuminate a Muslim with the characteristics and the blessed lifestyle of Rasulullaah (Sallallaahu 'Alayhi wa Sallam). Due to the literary style of most of these books being scholarly and research driven, it seems quite difficult for a layman to benefit from them.

May Allaah Ta'ala reward the honourable writer Maulana Ilyaas Ghumman Saahib (May Allah Ta'ala protect him) with goodness, who has collected important explanations of "Shamaail al-Tirmidhi" under the heading of "Zubdah al-Shamaail". The speech of the writer is simple, easy and understandable, which would be cognizable to the masses and scholars alike. Even those with shallow knowledge of Urdu will be able to comprehend it.

Generally, Muslims should also adopt the natural and habitual ways of Rasulullaah (Sallallaahu 'Alayhi wa Sallam), as they do for his rulings and etiquettes. Both the Shariah and the habits of of Rasulullaah (Sallallaahu 'Alayhi wa Sallam) capacitate the humanity with an ascent/ "Mi'raaj". May Allaah Ta'ala enable the Muslim Ummah to follow, and reward benevolently those who have been involved in this work; the men of knowledge, the men of Da'wah and the men in field.

وصلى الله و سلم علیٰ سیدنا محمد و علیٰ آله و صحبه اجمعین.

Was Salaam,

1 Ramdaan al-Mubaarak, H. 1437,

June 7, 2016.

Hadhrat Maulana Soofi Muhammad Sarwar Daamat Barakaatuhu

Shaykh Al-Hadeeth Jami'ah Ashrafiyah, Lahore.

بسم الله الرحمن الرحيم

الحمد لله رب العلمين والصلوة والسلام علٰى خاتم النبيين وعلى آله وازواجه واصحابه واتباعه اجمعين

The book "Zubdah al-Shamaail" of Maulana Ghumman Saahib, which he had written in jail, had come to me for an introductory note. I have seen and read from different places and found it very beneficial.

I supplicate to Allaah Ta'ala that he accepts this commentary of Shamaail al-Tirmidhi and make it beneficial for everyone, Ulama and masses alike. Aameen.

وصلى الله تعالٰى على خير خلقه محمد وآله واصحابه واتباعه اجمعين

Lecturer at Jami'ah Ashrafiyah, Lahore
24 Dhil Hijjah, H. 1437,
September 27, 2016

Fadhilatus Shaykh Hadhrat Maulana Abdul Hafeez Makki Rahmatullaahi ‘Alayh

Ex-Chief at International Khatm-i-Nabuwwat Movement, Makkah Mukarramah

اَلْحمدُللّٰهِ وحدَه وَالصلاةُ والسلامُ علیٰ منْ لّا نبیَّ بعدَه وعلیٰ آله واصحابِه وازواجِه وأتباعِه اَجمعین.

Beloved, Honoured, Mutakallimul Islaam, Maulana Ilyaas Ghumman Madd zilluhu al-aaliy gave this sinner, a draft of “Zubdah al-Shamaail”, the commentary of “Shamaail al-Tirmidhi”, to study and write an introduction. Hence, this sinner studied it and commenced writing an introduction to this blessed book, thinking it to be my good fortune.

Our Shaykh, Barakatul Asr, Shaykh al-Hadeeth Maulana Muhammad Zakariyyah Kandlahwi al-Madani (Quddas Sirruhu al-’Azeez),

always emphasized on studying “Shamaail al-Tirmidhi” and its commentary “Khasaail al-Nabwiyy” to the ‘Ulama with great care, because it is just Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) who is a perfect example for every muslim in every matter.

Hadhrat Shaykh’s (Quddas Sirruhu) commentary on “Shamaail al-Tirmidhi”, “Khasaail al-Nabwiyy” was very blessed and beneficial as well as impressive to the ‘Ulama. Praise be to Allaah Ta’ala, many people benefitted from it and gained a lot of blessings.

Hadhrat Maulana Muhammad Ilyaas Ghumman Saahib, in his short commentary, has taken care that Muslim masses benefit fully from it. He has mentioned in his preface, “This book is for general public only. Hence, a spoken dialect has been used in this book. Rarely will there be a place in this book, where a technical word might have been used.”

Allaah Ta’ala has bestowed upon Maulana Ghumman Saahib with immense capability through which he is able to ease out many difficult rulings that even a person of basic knowledge can comprehend. May Allah Ta’ala accept this commentary of Shamaail “Zubdah al-Shamaail” and may he make it an accepted, lasting charity for Maulana Ghumman Saahib and may he enable the Muslim brethren to benefit from this blessed book. May Allaah Ta’ala make it a means of inculcating true love and firm spiritual relation with Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) and may he enable us to follow Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) in every situation and deed and attain bounties of both the worlds. Aameen.

وصلی اللّٰہ تعالیٰ علیٰ خیر خلقه و سید رسله و خاتم أنبيائه سيدنا و حبيبنا وقرة أعيننا و نبينا ومولانا محمد نِ النبی
الامی الكريم وعلى آله وأصحابه وأزواجه وأتباعه اجمعين و بارک وسلم تسليماً كثيراً كثيراً.

كتبه الفقير الی رحمة ربه الكريم

Sunday night,
7 Ramadaan al-Mubaarak, H. 1437
June 12, 2016

Hadhrat Maulana Mufti Saifullaah Haqqaani Marvat Madd Zilluhu

Head at Darul Iftaa, Jami'ah Haqqaaniyyah, Akora Khattak

In the name of Allaah Ta'ala,

Esteemed Brother, Maulana Muhammad Ilyaas Ghumman's commentary on "Shamaail al-Tirmidhi" is in front of me in the form of "Zubdah al-Shamaail". This work was done while in prison captivity. "Shamaail al-Tirmidhi" has been worked upon in every age and books have been written on it. While in present times, this appreciable work has fallen in Maulana Muhammad Ilyaas Ghumman's (zeed majduhu) share. And the writer has fulfilled the rights of "Shamaail al-Tirmidhi" by providing extensive explanations.

Insha-Allaah, it will be of great benefit to both, the respected 'Ulama and Students. May Allaah Ta'ala accept the hard work of the writer and make it a provision for the hereafter. May Allaah Ta'ala enable him to write more of such books. Aameen.

Was Salaam,

29 Shawwaal, H. 1437

August 4, 2016

Hadhrat Maulana Muhammad Azeezur Rahmaan Hazaarvi Zeed Majduhu

Jami'ah Darul 'Uloom Zakariyyah, Tarnol, Islamabad.

الحمد لله رب العلمين والصلوٰة و السلام على سيد المرسلين و على آله و اصحابه اجمعين، اما بعد!

Every true passionate lover has a wish that he presents all his abilities in the service of his Master, the pride of the living, the final Prophet, our master and leader, Hadhrat Muhammad (Sallallaahu 'Alayhi wa Sallam). And by mentioning the exalted status of the prophet Sallallaahu 'Alayhi wa Sallam), one becomes of those who have served this blessed ayah, وَرَفَعْنَا لَکَ ذِکْرَکَ. However, a servant of Rasulullaah (Sallallaahu 'Alayhi wa Sallam) is in no position to claim that he has fulfilled even a hundred thousandth part of his right.

On 22 Ramadan al-Mubaarak H. 1437 after Maghrib Salaah, respected Hadhrat Maulana Muhammad Ilyaas Ghumman (May Allaah Ta'ala protect him) came to Jami'ah Darul 'Uloom Zakariyyah and requested to write down a few words for his book "Zubdah al-Shamaail" a commentary of "Shamaail al-Tirmidhi". Allaah Ta'ala has bestowed a lot many capabilities upon the Maulana. We have been receiving a stream of his valuable writings on varied topics. However, this is his first service related to "Seerah". This book is for increasing the love of our benevolent master (Sallallaahu 'Alayhi wa Sallam). Our murshid Hadhrat Shaykh Zakariyyah AR has written the world famous composition entitled "Khasaail Nabawiy" on "Shamaail al-Tirmidhi". He insisted on studying this book with regularity. During my stay in Madinah Munawwarah, this lowly being was exclusively instructed on its study. Whatever efforts are being made now, they are all benefitting from the blessed book of Hadhrat Shaykh AR. The fascination of 'Ulama of this age, towards this, is extremely blessed and necessary, because without passionate love for Mustafa (Sallallaahu 'Alayhi wa Sallam) and without following his Sunnah, success and triumph is impossible. On account of being in I'tikaaf during the last ten days of Ramadan, this lowly did not get an opportunity to read the complete draft. After reading from different places, and to get my name enlisted with those who praise our benevolent master, on whom be sacrificed my soul, my father and my mother, I have written a few lines.

May the most merciful Allaah, make it a means to follow the perfect example for those who read and listen to this book. And may he, while making maulana zeed majduhu affluent with internal and external perfections, also make it a means of lasting charity.

آمين بجاه النبى الكريم صلى الله عليه و آله ا صحابه اجمعين.

29 Ramadan al-Mubaarak H. 1437

Hadhrat Maulana Qadhi Arshad al-Husaini Daamat Barakaatuhu

اَلحمدُ لله وحدَہ والصلوٰۃُ والسلامُ علٰی منْ لّا نبیَّ بعدَہ امابعد!

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ . صدق الله العظيم

Most of our predecessors, while following the Sunnah of Hadhrat Yusuf AS, have given their written services which is more manifest than the sun. Our praiseworthy, honoured and respected Maulana Muhammad Ilyaas Saahib is sincere and the one who gains success by changing hopelessness into hope. He (daamat barakatuhu) has compiled a commentary of "Shamaail al-Tirmidhi" entitled "Zubdah al-Shamaail".

A place wherein there is extreme solitude, and any work done with sincerity and thorough concentration, with focus and involvement is surely worthy of battling opinions. And again when there is an ocean full of treasured passion and relation, veneration and respect that gushes forth, then the sweetness increases manifold. Name too is "Zubdah al-Shamaail", SubhaanAllaah!

May Allaah, the one without partner, make this blessed endeavour of Hadhrat Maulana Muhammad Ilyaas Ghumman (may Allaah Ta'ala protect him) a means of forgiveness and salvation for himself, the helpers, the reviewers and the readers. And on the day of Qiyaamah, May he bless us with the proximity of the master of the past and present generations, the mercy on the universe, the pride of the living, the prophet of the Humans and the Jinns, the beloved of the lord of the planets and the heavens (Sallallaahu 'Alayhi wa Sallam).

آمین بحرمة طٰه و یسین صلی الله علیه وسلم

Khanqaah Madni,
Currently stationed at AbotAbaad,
July 14, 2016,
9 Shawwaal al-Mukarram, H. 1437.

Hadhrat Maulana Irshaad Ahmad Zeed Majduhu

Shaykh Al-Hadeeth and Rector at Darul ‘Uloom Eidgaah Kabeer Wala

Like many authors who have worked on the biography and physical characters of the prophet (Sallallaahu ‘Alayhi wa Sallam), Imaam Muhammad bin ‘Eesaa Tirmidhi AR has also collected them under the name of “Shamaail al-Tirmidhi”. This repository under discussion, being in Arabic and its Urdu commentary being difficult to understand by the laymen, their acquaintance to this aspect of the blessed Seerah (biography) was limited to the speeches of the ‘Ulama and lecturers. They were unable to quench their thirst through their zeal for reading. All praise is due to Allaah Ta’ala, Hadhrat Muhammad Ilyaas Ghumman Saahib (may Allaah Ta’ala protect him) has done a great service by rendering the Urdu commentary to “Shamaail al-Tirmidhi” in easy, comprehensible and simple language. Allaah Ta’ala has given Maulana the style to ease out the most difficult matter for the laymen. He has used his ability for this great service which shall benefit the ‘Ulama, the teachers, the lecturers, and the general public. May Allaah Ta’ala accept the author’s labour and service, and make it beneficial for all. Aameen.

Was Salaam,

3 Dhul Qa’adah, H. 1437

Honourable Son-Azeez Ahmad (may Allaah Ta'ala protect him)

Khanqah Siraajiyyah, Kandiyan Shareef

Deputy Chief at International Majlis Tahaffuz Khatm-i-Nabuwwat

نحمده ونصلی علیٰ رسوله الكريم امابعد!

Hadhrat Muhammad Ilyaas Ghumman saahib's (zeed majduhu) research and labour is in front of me in the form of "Zubdah al-Shamaail". This work was done at the time of captivity wherein a person is much closer to Allaah Rabbul Izzat. Reverence and humility also increases. In every era, work has been done on "Shamaail al-Tirmidhi". And in recent times, this praiseworthy work has fallen under Maulana Muhammad Ilyaas Ghumman's (zeed majduhu) share. In different eras, the temperament and nature of people differ. Hence, the writers and those who make them write are cognizant about this and respect it as well. In this regards, I see this effort and research of Maulana as appropriately timed. I have seen the book closely and InshaAllaah, it shall be enough for the benefit of all muslims. May Allaah Ta'ala accept it and make it a means of salvation and provision for the hereafter.

It's a du'aa, that may Allaah Ta'ala grant Maulana with manifold progress and may he grant barakah in Maulana's knowledge, age and deeds. Maulana Muhammad Ilyaas Ghumman (zeed majduhu) is a capital of Ahlus Sunnah. May Allaah Ta'ala keep him secure and safe at all times. Aameen.

In need of Duaas,
13-07-2016

Maulana Zaahid al-Raashidiy Zeed Majduhu

Son of Imaam-i-Ahlus Sunnah

Maulana Sarfaraaz Khan Safdar Rahmatullaahi 'Alayh

نحمده تبارک و تعالیٰ و نصلی و نسلم علی رسوله الکریم و علی اله و اصحابه و اتباعه اجمعین.

The blessed lifestyle and virtues of the Prophet (Sallallaahu 'Alayhi wa Sallam) have always been the most sought after subject matter for the 'Ulama and in the religion. In it is guidance as well as a treasure of blessings and abundance. The writer and the lecturer both continuously enjoy the vision and enchantment of the companionship of the Prophet (Sallallaahu 'Alayhi wa Sallam) through imagination.

In this regards, Allaah Ta'ala has blessed the compilation of Imaam Tirmidhi AR with tremendous acceptance, so much so that it has been a means of benefit in every age. The sequence continues up to recent times as well.

Our accomplished friend has, according to his taste, written a suitable and simple Urdu explanation which is definitely a means of blessings and a lasting charity for him.

I have seen it from different places and found the style of speech easy to comprehend, along with it being complete in veneration and love. In today's times, it is of great necessity and importance.

Our new generation, on account of being unaware of the teachings of Islam and the blessed way of Rasullaah (Sallallaahu 'Alayhi wa Sallam), has been wandering to unfriendly places looking for ideals, and only Allaah Ta'ala knows! For them, this is an invaluable gift and introduces the mankind to the greatest ideal personality (Sallallaahu 'Alayhi wa Sallam).

It's my duaa that may Allaah Ta'ala shower his acceptance and pleasure to this effort of Maulana Muhammad Ilyaas Ghumman and make it beneficial for a lot many people.

آمین یا رب العلمین

Orator (Khateeb) at the Central Jaami' Masjid, Gujraanwala

August 24, 2016.

Hadhrat Maulana Mufti Muhammad Hasan Zeed Majduhu

Jami'ah Madniyyah Jadeed, Lahore

نحمده ونصلى علىٰ رسوله الكريم امابعد!

May Allaah Ta'ala give a pleasant reward to Maulana Muhammad Ilyaas Ghumman (daamat barakaatuhu) who has presented a beautiful bouquet of the elegance of the master and the pride of the two worlds, Rasulullaah (Sallallaahu 'Alayhi wa Sallam), in his blessed book "Zubdah al-Shamaail". Through its scent may Allaah Ta'ala illuminate the hearts of all, with a passion to follow the Sunnah.

In Madinah Munawwarah, our saintly mentor said, "With a lifestyle blessed with a sincere passion to follow the Sunnah, no matter if one lives in any corner i.e. the east or the west, this remoteness is no less than the presence. That is, even by staying away, he is in Madinah Munawwarah and becomes a means of comfort to the soul of the Prophet (Sallallaahu 'Alayhi wa Sallam). The example of the Sunnah is like that of an illuminated (electrified) wire which is connected to its powerhouse, no matter how distant it may be, it would still illuminate the bulb and thereby, illuminate its surroundings. Similarly, every Sunnah is related to the purest heart of Prophet (Sallallaahu 'Alayhi wa Sallam) which is the fountainhead and the centre of the radiance and blessings of Allaah Ta'ala. Therefore, following the Sunnah will illuminate the existence of mankind in the whole world.

اَللّٰهمَّ وَفِّقنَا لِمَا تُحِبُّ وَترْضٰى مِنَ الْقولِ والعملِ واتِّباعِ سنَّةِ نَبِيِّه صلَّى اللهُ عليهِ وسلَّمَ

13 Shawwal H. 1437,
July 16, 2016.

Hadhrat Maulana Abdul Jabbaar Zeed Majduhu

Madrasahh Daarul Hudaa, Chokirah, Sargudha

نحمده و نصلی و نسلم علی رسوله الکریم!

By the grace and mercy of the Allaah Ta'ala, the writer has very ably fulfilled the intention with which the compilation "Zubdah al-Shamaail" was written. Mashaa Allaahu Laa Hawla wa laa Quwwata illaa billaah.

May Allaah Ta'ala, through this compilation, grant the compiler (zeed majduhu) and everyone else with the benefits of both worlds. Aameen.

5 Dhul Qa'dah H. 1437

Hadhrat Maulana Mufti Ataaur Rahmaan zeed majduhu

Shaykh al-Hadeeth and Rector at Darul 'Uloom Madniyyah, Bahawalpur.

بسم الله الرحمن الرحیم

الحمدُ للهِ ربِّ العالمینَ والصلوٰةُ علیٰ اشرفِ الانبیاءِ والمرسلینَ

Beloved Muhammad 'Aasim showed me the draft of "Zubdah al-Shamaail". On seeing the book, there was a heartfelt happiness that one more precious commentary is being added to the Urdu language. In this age of materialism and apostasy, where all the efforts are bent upon eradicating the importance of the Sunnah of the Prophet (Sallallaahu 'Alayhi wa Sallam) from the hearts; and the scholars of the west, by labelling the natural ways of the Prophet (Sallallaahu 'Alayhi wa Sallam) as the customs of a region, are laborious in belittling them; it is an extremely admirable and appreciable work to introduce and invite towards the Sunnah and the characteristics of the Prophet (Sallallaahu 'Alayhi wa Sallam). Maulana (zeed majduhu) is certainly eligible for accolade and felicitation for this research work.

By choosing the commonly understood dialect, it has increased its usefulness for the populace. As has been mentioned in the preface, in every chapter only a couple of Ahadeeth have its text (in Arabic) and the rest has been sufficed upon the translation. According to the writer's opinion, if with every Hadeeth, inclusion of the (original) text is adhered to then it would be illumination upon illumination (noorun 'alaa noor) because the prophetic wordings have their own effect and blessing. It simply cannot be encompassed with mere translations.

May Allaah Ta'ala accept this commentary and enable the masses and the 'Ulama to benefit abundantly, and may he accept the efforts and hard work of Maulana Muhammad Ilyaas Ghumman (zeed majduhu). Aameen.

Was Salaam,

1 August, 2016

Hadhrat Maulana Muhammad Akram Toofaani Madd Zilluhu

Chairman at Khaatimun Nabiyyeen Trust, Sargudha

Khaatimun Nabiyyeen Medical Heart Centre, Sargudha

I had the honour of looking at the book "Zubdah al-Shamaail" of Mutakallim-i-Islam Hadhrat Maulana Muhammad Ilyaas Ghumman (may

Allaah Ta'ala protect him). On the blessed lifestyle of the Prophet (Sallallaahu 'Alayhi wa Sallam), numerous 'Ulama have penned the exegesis in different languages but most of them contain scholarly discussions and are not this easy to comprehend, so that the masses may benefit.

It was a necessity in this turbulent time, to present the nature, dealings and acts of worship of the Prophet (Sallallaahu 'Alayhi wa Sallam), in a comprehensible manner and according to the current requirements. By taking this work through Maulana Muhammad Ilyaas Ghumman Saahib, Allaah Ta'ala has placed him amongst the rows of such men. On page 136, volume 3 of "Malfoozaat Anwar Shah Kashmiri", it is mentioned that the Prophet (Sallallaahu 'Alayhi wa Sallam) said to the Sahabah RA that whoever, during turbulent times, fulfils the requirements of Deen daringly, with durance and steadfastness, he will get reward equal to the deeds of fifty from amongst you.

Maulana Ilyaas Ghumman Saahib has done this work and fulfilled the requirement. Therefore, Insha Allaah he shall become eligible to the saying of the Prophet (Sallallaahu 'Alayhi wa Sallam). May Allaah Ta'ala except Maulana's work done in a prison and may he enable the masses to wholly benefit from it. Aameen.

July 25, 2016.

The Book and its Author

1) The Book's introduction:

Imaam Haakim AR (D. 405 A.H.) has quantified 48 branches for the sciences of Hadeeth while some Muhadditheen have explained even more. Out of them, an important one is regarding the "Shamaail". Shamaail is the plural of "Shimaal" which means habit or character. Mulla 'Ali Qaari AR (D. 1014 A.H.) has referred to this meaning in his "Jam'ul Wasaail". (V. 1, Pg. 3)

In the science of Hadeeth, Shamaail refers to the habits and blessed characteristics of the Prophet (Sallallaahu 'Alayhi wa Sallam) viz. His sleep, his wakefulness, his standing up and sitting down, his eating and drinking, his remaining silent and his speech, his walking, his laying down. That is, his routine by the day and night of his life. Other honourable Muhadditheen have also written books on this very subject; however, Imam Tirmidhi's AR book supersedes other books of Ahaadeeth by three things:

This book is roughly older than the others.

Cumulatively, the narrations are Saheeh.

This book has been written by a Muhaddeeth of high profile and great rank i.e. Imaam Tirmidhi AR.

Note: "Shamaail al-Tirmidhi" is not a standalone book, rather its a conclusion to "Jaami' al-Tirmidhi" of Imaam Tirmidhi AR. Jaami' al-Tirmidhi stands at number five amongst the most authentic "Sihaah" books of Ahaadeeth. From this, the high status of "Shamaail al-Tirmidhi" can be gauged.

In front of you is this book "Zubdah al-Shamaail" which is a summary of Shamaail al-Tirmidhi. In Arabic, the meaning of "Zubdah" is "butter". So to say, "Zubdah al-Shamaail" is the butter/cream of "Shamaail al-Tirmidhi" because this humble writer has worded and explained almost all of Shamaail al-Tirmidhi's Ahaadeeth with extreme brevity.

2) Introduction of Imaam Tirmidhi AR

Name: Muhammad bin 'Eesaa; Agnomen: Abu 'Eesaa; Attribute: Tirmidhi (He was born in Turkistan-present day Uzbekistan, City Tirmidh situated on the banks of river "Jihun", in a small hamlet named "Boga" approximately 6 miles away from Tirmidh in 209 A.H.. However, he is attributed to the city of "Tirmidh" rather than the hamlet of "Boga".)

Imaam Tirmidhi AR was a high ranked Muhaddeeth. In the science of Hadeeth, "Haafiz al-Hadeeth" is ascribed to the one who has memorized a hundred thousand Ahaadeeth along with its text, chain of narration and its show cause. It has been reported that he lost his eyesight during his old age (but more famous is that he was born blind). Even then, he was a great Muhaddeeth. He was a student of Imaam Bukhari AR but still Imaam Bukhari AR has reported two Ahaadeeth from him. He has written a lot of books, more famous among them being Kitaab al-'Ilal, 'Ilal Kabeer, 'Ilal Sagheer and Jami' al-Tirmidhi. He left for the hereafter (279 A.H.) in Tirmidh itself. May Allaah Ta'ala shower tens of millions of blessing, every moment, on his grave. Aameen.

Chapter No: 01

بابُ مَا جَاءَ فِي خَلْقِ رَسُولِ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ

The blessed physical features of Rasulullaah Sallaahu ‘Alayhi Wa Sallam

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ الْبَصْرِيُّ ، وَعَلِيُّ بْنُ حُجْرٍ ، وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ وَهُوَ ابْنُ أَبِي حَلِيمَةَ ، وَالْمَعْنَى وَاحِدٌ ، قَالُوا : حَدَّثَنَا عِيسَى بْنُ يُونُسَ ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ مَوْلَى غُفْرَةَ قَالَ : حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وُلْدِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ : كَانَ عَلِيٌّ إِذَا وَصَفَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطَّوِيلِ الْمُمَغَّطِ ، وَلاَ بِالْقَصِيرِ الْمُتَرَدِّدِ ، وَكَانَ رَبْعَةً مِّنَ الْقَوْمِ ، لَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ ، وَلاَ بِالسَّبْطِ ، كَانَ جَعْدًا رَجِلاً ، وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلاَ بِالْمُكَلْثَمِ ، وَكَانَ فِي وَجْهِهِ تَدْوِيرٌ أَبْيَضُ مُشَرَبٌ ، أَدْعَجُ الْعَيْنَيْنِ ، أَهْدَبُ الأَشْفَارِ ، جَلِيلُ الْمُشَاشِ وَالْكَتَدِ ، أَجْرَدُ ذُو مَسْرُبَةٍ ، شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ ، إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَنْحَطُّ فِي صَبَبٍ ، وَإِذَا الْتَفَتَ الْتَفَتَ مَعًا ، بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ ، وَهُوَ خَاتَمُ النَّبِيِّيْنَ ، أَجْوَدُ النَّاسِ صَدْرًا ، وَأَصْدَقُ النَّاسِ لَهْجَةً ، وَأَلْيَنُهُمْ عَرِيْكَةً ، وَأَكْرَمُهُمْ عِشْرَةً ،
مَنْ رَآهُ بَدَاهَةً هَابَهُ ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ ، يَقُولُ نَاعِتُهُ : لَمْ أَرَ قَبْلَهُ وَلاَ بَعْدَهُ مِثْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Translation: Hadhrat ‘Ali (May Allaah Ta’ala bless his face) reports that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) was neither too tall nor too short but of medium stature among people. His blessed hair was neither completely curly nor completely straight but slightly curvy (wavy). The blessed body was not too fat, the blessed face was not completely round but there was some amount of roundness to it (i.e. it was more in length and less rounded), the blessed colour was white but with a reddish blend, the blessed eyes were black, eyelashes were long, bones of the joints were thick, the blessed shoulders were strong, the blessed body was devoid of excessive hair and there was a line of hair from the blessed chest up to the navel and feet were fleshy. While walking, he would lift his blessed feet with force and lower them as if walking down the slope, when he would pay attention to something then he would be attentive with whole of his body, in between both the shoulders there was a Seal of Prophethood and he was the last of the Prophets (AS), most benevolent and the most truthful, of kindest disposition, the most noble, of esteemed ancestry, anyone who saw him suddenly would be awestruck, and anyone who got himself acquainted and interacted with him, would make the prophet (Sallallaahu ‘Alayhi wa Sallam) his beloved, the one who narrated his attributes would say that he had neither seen like the Prophet (Sallallaahu ‘Alayhi wa Sallam) before him nor after him.

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيْعٍ قَالَ : حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ الْعِجْلِيُّ إِمْلاَءً عَلَيْنَا مِنْ كِتَابِهِ قَالَ : أَخْبَرَنِي رَجُلٌ مِّنْ بَنِي تَمِيمٍ مِنْ وُلْدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ ، يُكَنَّى أَبَا عَبْدِ اللَّهِ ، عَنِ ابْنٍ لِّأَبِي هَالَةَ ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ : سَأَلْتُ خَالِي هِنْدَ بْنَ أَبِي هَالَةَ ، وَكَانَ وَصَّافًا ، عَنْ حِلْيَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَنَا أَشْتَهِيْ أَنْ يَّصِفَ لِي مِنْهَا

شَيْئًا أَتَعلَّقُ بِهِ ، فَقَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخمًا مُفخَّمًا ، يَتَلَأْلَأُ وَجْهُهُ تَلَأْلُؤَ الْقَمَرِ لَيْلَةَ الْبَدْرِ ، أَطْوَلُ مِنَ الْمَرْبُوعِ ، وَأَقْصَرُ مِنَ الْمُشَذَّبِ ، عَظِيمُ الْهَامَةِ ، رَجِلُ الشَّعْرِ ، إِنِ انْفَرَقَتْ عَقِيقَتُهُ فَرَّقَهَا ، وَإِلَّا فَلاَ يُجَاوِزُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ إِذَا هُوَ وَفَّرَهُ ، أَزْهَرُ اللَّوْنِ ، وَاسِعُ الْجَبِينِ ، أَزَجُّ الْحَوَاجِبِ سَوَابِغَ مِنْ غَيْرِ قَرَنٍ ، بَيْنَهُمَا عِرْقٌ يُدِرُّهُ الْغَضَبُ ، أَقْنَى الْعِرْنَيْنِ ، لَهُ نُورٌ يَعْلُوهُ ، يَحْسَبُهُ مَنْ لَّمْ يَتَأَمَّلْهُ أَشَمَّ ، كَثُّ اللِّحْيَةِ ، سَهْلُ الْخَدَّيْنِ ، ضَلِيعُ الْفَمِ ، مُفْلَّجُ الأَسْنَانِ ، دَقِيقُ الْمَسْرُبَةِ ، كَأَنَّ عُنُقَهُ جِيدُ دُمْيَةٍ فِي صَفَاءِ الْفِضَّةِ ، مُعْتَدِلُ الْخَلْقِ ، بَادِنٌ مُّتَمَاسِكٌ ، سَوَاءُ الْبَطْنِ وَالصَّدْرِ ، عَرِيضُ الصَّدْرِ ، بَعِيدُ مَا بَيْنَ الْمَنْكِبَيْنِ ، ضَخْمُ الْكَرَادِيسِ ، أَنْوَرُ الْمُتَجَرِّدِ ، مَوْصُولُ مَا بَيْنَ اللُّبَّةِ وَالسُّرَّةِ بِشَعْرٍ يَّجْرِي كَالْخَطِّ ، عَارِي الثَّدْيَيْنِ وَالْبَطْنِ مِمَّا سِوَى ذَلِكَ ، أَشْعَرُ الذِّرَاعَيْنِ وَالْمَنْكِبَيْنِ وَأَعَالِي الصَّدْرِ ، طَوِيلُ الزَّنْدَيْنِ ، رَحْبُ الرَّاحَةِ ، شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ ، سَائِلُ الأَطْرَافِ - أَوْ قَالَ : شَائِلُ الأَطْرَافِ - خَمْصَانُ الأَخْمَصَيْنِ ، مَسِيحُ الْقَدَمَيْنِ ، يَنْبُو عَنْهُمَا الْمَاءُ ، إِذَا زَالَ زَالَ قَلْعًا ، يَخْطُو تَكَفِّيًا ، وَيَمْشِي هَوْنًا ، ذَرِيعُ الْمِشْيَةِ ، إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ ، وَإِذَا الْتَفَتَ الْتَفَتَ جَمِيعًا ، خَافِضُ الطَّرْفِ ، نَظَرُهُ إِلَى الأَرْضِ أَطْوَلُ مِنْ نَظَرِهِ إِلَى السَّمَاءِ ، جُلُّ نَظَرِهِ الْمُلاَحَظَةُ ، يَسُوقُ أَصْحَابَهُ وَيَبْدَأُ مَنْ لَقِيَ بِالسَّلاَمِ.

Translation: Hadhrat Hasan bin ‘Ali RA reports, “I asked my maternal uncle Hind bin Haalah RA about the blessed physical features of the Prophet (Sallallaahu ‘Alayhi wa Sallam). He used to describe a lot about his blessed looks and I wished that he describes some of it in front of me so that I can establish a connection with it. So, he described that the Prophet (Sallallaahu ‘Alayhi wa Sallam) himself and his attributes were great and he was of great status in the eyes of others. His face glittered like a fourteenth moon. He was a little taller than a medium height and a little shorter than a tall height (i.e. he was of medium stature). His blessed head was moderately big. His blessed hair was slightly curvy. If the hair got parted perchance then he would part them, but he was never regular about it (i.e. he did not put in much effort). At times, when his hair was longer, they would surpass the earlobes. The blessed colour was beautiful and shiny. The blessed forehead was broad. The blessed eyebrows were thin, curved and dense. Both the brows were separate and not touching each other. There was a thin vein in between them, which would be prominently visible at the time of anger. The blessed nose was slightly high and it had a radiant shine over it. Those who did not look at it carefully would think his nose to be high. The blessed beard was thick and the blessed face was smooth. The blessed mouth was spacious (i.e. his blessed mouth was not constricted). There was a slight space between the front teeth. There was a long line of hair from his blessed chest to the navel. In terms of beauty, the blessed neck was similar to the neck of a statue; and its cleanliness and shine was like the moonlight. He had a moderate and full fleshed body. The blessed stomach and chest were in line. The blessed chest was vast. There was a little distance between his blessed shoulders. The bones of the joints of the limbs were large and strong. The part of the blessed body, which remained uncovered, was very shiny and radiant. Except for a thin line, there were no hair on his blessed chest and stomach. There were hair on the upper portion of both arms, shoulders and chest. Both wrists were long and the palms were broad. Both hands and feet were fleshy. The digits of the blessed hands and feet were of medium length. The sole were slightly deep and the feet were smooth such that if water is poured on them then it would flow away. While walking, he used to lift his foot and lean forward to lower it. When he walked, his blessed walk had quick pace with dignity. When he walked, it seemed as if he is walking down a slope. When he paid attention to someone, then he used to attend to him completely. His gaze used to remain down. In relation to the sky, his gaze was nearer to the ground i.e. he used to keep his gaze towards the ground most of the time (Although, at times he used to look up towards the sky in anticipation of Wahiy). His blessed habit was to look through the corner of his eye. Out of extreme shyness and modesty, he did not look with full vision. While walking, he used to keep his companions (RA) in the front and he himself remained behind. Whomever he met, he used to be the first in saying 'Salaam'.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ : حَدَّثَنَا عَبْثَرُ بْنُ الْقَاسِمِ ، عَنْ أَشْعَثَ ، يَعْنِي ابْنَ سَوَارٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ إِضْحَيَانٍ ، وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ ، فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَإِلَى الْقَمَرِ ، فَلَهُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ.

Hadhrat Jaabir bin Samurah RA narrates, "I saw Rasulullaah (Sallallaahu 'Alayhi wa Sallam) on a moonlit night, he had adorned himself with a red clothing. I would, at times, look at the moon and at times, look at the Prophet (Sallallaahu 'Alayhi wa Sallam). Finally, I reached a conclusion that the Prophet (Sallallaahu 'Alayhi wa Sallam) is much more beautiful than the moon."

Zubdah

There are a few things that are worthy of observation:

In some narrations, there is the mention of the Prophet's (Sallallaahu 'Alayhi wa Sallam) wearing of red clothes. In this regards, there is a request that for men, it is Makrooh Tahrimi to wear clothing which are red-saffrony. As such it is permissible to use red colour but on account of it being more vivid, it is undesirable. About the red dress that the Prophet (Sallallaahu 'Alayhi wa Sallam) had adorned himself with, some Muhadditheen have opined that it was with red lining and not completely deep red.

In one of the narrations of this chapter, it has been narrated that the Prophet (Sallallaahu 'Alayhi wa Sallam) saw some of the Prophets AS (in his dream or on the night of Mi'raaj). The Prophet (Sallallaahu 'Alayhi wa Sallam) said that Hadhrat Moosa AS was lean and thin bodied like that of the people of Shanuah Tribe, and Hadhrat 'Eesaa AS was like 'Urwah bin Mas'ood, and I saw that Hadhrat Ibraaheem AS was more likened to me. I also saw Hadhrat Jibraeel AS and he was more likened to Hadhrat Dihyaa Kalbiy RA.

The purpose of this narration was that if someone wished to see their ancestral grandfather then he can look at the Prophet (Sallallaahu 'Alayhi wa Sallam).

The blessed heel and the eyes of the Prophet (Sallallaahu 'Alayhi wa Sallam) have been mentioned in the narration of Jaabir bin Samurah RA thus:

كَانَ أَشْكَلَ الْعَيْنِ.

Meaning, there were red strings in the whiteness of his eyes and that is a symbol of beauty.

مَنْهُوسَ الْعَقِبِ.

And the blessed heels had less flesh i.e. it was not fleshy.

Whoever saw the Prophet (Sallallaahu ‘Alayhi wa Sallam) suddenly, would become awestruck. In reality, this awe was amongst those special things that were bestowed upon the Prophet (Sallallaahu ‘Alayhi wa Sallam). The reason is that beauty and grace are inherently awe-inspiring. Moreover, what can be said when excellence gets incorporated as well! The spiritual side as explained by ibn Al-Qayyim AR is that a person becomes awe-inspiring when his heart overflows with the greatness, grace and love of Allaah Ta’ala. Tranquility descends over such heart. The heart becomes radiant. Allaah Ta’ala envelopes this person with awe and he acquires a special kind of grace. This grace becomes influential on the heart of people. This is the meaning of awe/awe-inspiring. However, whoever interacted with the Prophet (Sallallaahu ‘Alayhi wa Sallam) constantly, he would make the Prophet (Sallallaahu ‘Alayhi wa Sallam) his beloved on account of the Prophet’s (Sallallaahu ‘Alayhi wa Sallam) benevolent morals and indeed persistent affinity does create love in oneself.

During voyages, the Prophet’s (Sallallaahu ‘Alayhi wa Sallam) walking behind the companions RA was to care for the marginalized and weak. And when not travelling, he used to do this out of humility and humbleness.

At the end of this chapter, Imam Tirmidhi AR has reported an important aspect of the Prophet (Sallallaahu ‘Alayhi wa Sallam) from Hadhrat ibn ‘Abbaas RA that the teeth of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was a bit spacious i.e. they were somewhat distant.

اِذَا تَكَلَّمَ رُاِیَ كَالنُّوْرِ يَخْرُجُ مِنْ بَيْنِ ثَنَايَاهُ.

When the Prophet (Sallallaahu ‘Alayhi wa Sallam) conversed, there seemed to be a radiance coming out from between his teeth.

Muhadditheen have provided two explanations for this:

In reality, there was no visible Noor (Radiance) but the sayings were illuminated.

Allamah Munaadi AR said that something, that could be sensed, came out and it was also radiant; and this was a miracle of the Prophet (Sallallaahu ‘Alayhi wa Sallam).

The state of the blessed hair of the Prophet (Sallallaahu ‘Alayhi wa Sallam) have been explained. However, the quantity etc. and the blessed age of the Prophet (Sallallaahu ‘Alayhi wa Sallam) will be discussed in coming chapters. Hence, those Ahaadeeth have been purposely left out here.

Chapter No: 02

بَابُ مَا جَآءَ فِي خَاتَمِ النُّبُوَّةِ

The Seal of Prophethood of Rasulullaah (Sallallaahu ‘Alayhi Wa Sallam)

حَدَّثَنَا أَبُو عَمَّارِ نِ الْحُسَيْنُ بْنُ حُرَيْثِ نِ الْخُزَاعِيُّ قَالَ : حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ ، قَالَ حَدَّثَنِي أَبِي قَالَ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ : سَمِعْتُ أَبِي بُرَيْدَةَ ، يَقُولُ : جَاءَ سَلْمَانُ الْفَارِسِيُّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَدِمَ الْمَدِينَةَ بِمَائِدَةٍ عَلَيْهَا رُطَبٌ فَوَضَعَهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : يَا سَلْمَانُ مَا هَذَا ؟ فَقَالَ : صَدَقَةٌ عَلَيْكَ وَعَلَى أَصْحَابِكَ ، فَقَالَ : ارْفَعْهَا ، فَإِنَّا لاَ نَأْكُلُ الصَّدَقَةَ قَالَ : فَرَفَعَهَا ، فَجَاءَ الْغَدَ بِمِثْلِهِ ، فَوَضَعَهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : مَا هَذَا يَا سَلْمَانُ ؟ فَقَالَ : هَدِيَّةٌ

لَكَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ : اُبْسُطُوا. ثُمَّ نَظَرَ إِلَى الْخَاتَمِ عَلَى ظَهْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَآمَنَ بِهِ وَكَانَ لِلْيَهُودِ فَاشْتَرَاهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِكَذَا وَكَذَا دِرْهَمًا عَلَى أَنْ يَغْرِسَ لَهُمْ نَخلا فَيَعْمَلَ سَلْمَانُ فِيهِ حَتَّى تُطْعِمَ فَغَرَسَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ النَّخلَ إِلا نَخْلَةً وَاحِدَةً غَرَسَهَا عُمَرُ فَحَمَلَتِ النَّخْلُ مِنْ عَامِهَا وَلَمْ تَحْمِلْ نَخْلَةٌ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا شَأْنُ هَذِهِ النَّخْلَةِ فَقَالَ عُمَرُ يَا رَسُولَ اللهِ أَنَا غَرَسْتُهَا فَنَزَعَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَغَرَسَهَا فَحَمَلَتْ مِنْ عَامِهَا.

Hadhrat Buraidah RA narrates that when the Prophet (Sallallaahu ‘Alayhi Wa Sallam) came to Madinah Munawwarah, Salman Farsiy RA came to him with a tablecloth consisting of fresh dates. He presented these dates to the Prophet (Sallallaahu ‘Alayhi Wa Sallam). The Prophet (Sallallaahu ‘Alayhi Wa Sallam) said, “Salman, What’s this?” He replied, “This is in charity for you and your companions.” The Prophet (Sallallaahu ‘Alayhi Wa Sallam) said, “Pick it up, for we do not eat from charity (i.e. He and those of his kinsmen on whom Zakaat is not permissible).” Salman Farsiy RA picked up the tablecloth and brought a similar one the next day. The Prophet (Sallallaahu ‘Alayhi Wa Sallam) inquired, “What’s this?” Hadhrat Salman Farsiy RA replied that this is a gift for you. The Prophet (Sallallaahu ‘Alayhi Wa Sallam) asked his companions to stretch out their hands (i.e. to eat). Then Salman Farsiy RA saw the Seal of Prophethood on the Prophet’s (Sallallaahu ‘Alayhi Wa Sallam) back and he brought faith on the Prophet (Sallallaahu ‘Alayhi Wa Sallam). Hadhrat Salman Farsiy RA was a slave to a Jew. The Prophet (Sallallaahu ‘Alayhi Wa Sallam) bought Salman Farsiy RA in lieu of a lot of Dirhams and with a condition that Hadhrat Salman RA would plant three hundred date trees for his Jew master and would also take care of them until they bear fruits. The Prophet (Sallallaahu ‘Alayhi Wa Sallam) planted all those trees with his blessed hands except for one which was planted by Hadhrat ‘Umar RA. Therefore, all the trees bore fruit the same year except for that one tree. The Prophet (Sallallaahu ‘Alayhi Wa Sallam) inquired regarding this tree, “Why did it not bear fruit?” ‘Umar RA informed, “I planted this one”. The Prophet

(Sallallaahu ‘Alayhi Wa Sallam) uprooted and re-planted it with his own blessed hands. It also bore fruits the same year.

The incident of Hadhrat Salmaan Faarsiy’s (RA)

Acceptance of Islam

Listen to the detailed incident in Hadhrat Salman Farsiy’s RA own words:

He narrates, “I am a native to a place called Jeh in the province of “Asfahaan”. My father was a chieftain of this place and he loved me dearly. I worked so hard in my previous Magian religion (Majoos) that I became a protector of the Fire Temple. One day, my father sent me to secure his estate. On my way, I happened to pass by a Christian Church. I entered it just to wander about. I saw them performing Salaat (prayers) and I liked it. I remained there till evening and asked them, “Where is your religious capital?” They informed me that it was in Shaam. When I returned home, my family asked me, “Where were you all day?” I narrated the complete incident. My father explained, “Son, that religion is not good. Magianism is still a better religion”. But I remained firm on my opinion. My father became apprehensive that I might leave them. So he put fetters on my legs and locked me away. I sent a message to the Christians that they should inform me when the merchants or traders arrive from Shaam. Hence, when a few traders arrived they informed me. When they were returning to Shaam, I cut the fetters and accompanied them.

Upon reaching, I investigated as to who was the biggest scholar of Christian religion there. People informed me that so and so Bishop in so and so place is an expert. I went to him and informed him, “I am interested in your religion and I want to stay in your company and serve you.” He accepted but he wasn’t a good man. He was a miser and a materialist. Whatever money got collected, he stored it in his personal treasure and did not spent on the poor. When he died, another monk was seated in his place. He was better and was not inclined towards the world. I remained in his service. When his death neared, I asked him, “Make a bequest for me to stay in someone’s company.” He said, “Only one person in this world follows my way and he stays in Mosul. You should go to him.” After his death, I went to Mosul and narrated the whole story to the monk. I informed him, “I want to stay in your service.” He accepted and I stayed in his service. He was the best. When he was about to die too, I asked him, “Where shall I go now?” He replied, “There is such a person in Nusaybin (a city in Turkey). You should go to him.”

After his death, I went to Nusaybin and related the whole story. I requested him to let me stay in his service, which got accepted. He was also a good man. When he was about to die, I asked him, “Where shall I go now?’ He answered, “There is such a person in Gamuriya. Go to him.” I went there and a similar incident took place. I started working there and amassed a few cows and goats. When he, too, neared his death, I asked, “Where shall I go now?” He informed, “Now, there is no one left on this earth who treads our path. However, the time for the last Prophet (Sallallaahu ‘Alayhi Wa Sallam) to appear is near. He will be born on the creed of Ibrahim AS. The place of his migration has such land where dates are cultivated in abundance. The places on both the sides of this ground is pebbly. He will eat from a gift and will not accept anything in charity. In between his shoulders, there will be a Seal of Prophethood. If it is possible for you then reach his place of abode."

After his death, when a few traders of Banu Kalb passed by, I said to them, "If you take me to the Arab land, I shall give you my cows and goats in return." They accepted and brought me to Makkah Mukarramah with them. I gave them the cows and the goats. But they oppressed me by declaring me as their slave and thus, they sold me in Makkah Mukarramah. A Jew from Banu Qurayzah purchased me and brought me to Madinah Munawwarah along with him. As soon as I reached Madinah

Munawwarah, I recognized that this is the place as identified by the priest of Gamuriya. I continued living in Madinah Munawwarah until the Prophet (Sallallaahu 'Alayhi Wa Sallam) migrated to Madinah Munawwarah.

The Prophet (Sallallaahu 'Alayhi Wa Sallam) was stationed at Quba. Soon on being notified, I presented myself with whatever I had with me and mentioned that this is in charity. The prophet (Sallallaahu 'Alayhi Wa Sallam) did not eat from it himself but asked the companions RA to eat from it. I was happy to notice that one identification has come true. Then I came back to Madinah Munawwarah. I collected a few things and again presented myself in his service. This time the Prophet (Sallallaahu 'Alayhi Wa Sallam) had also reached Madinah Munawwarah. I presented some dates and food to him stating that it is a gift. So, the Prophet (Sallallaahu 'Alayhi Wa Sallam) ate from it. I said in my heart that the second identification has also come true. After that, I presented myself once again. This time the Prophet (Sallallaahu 'Alayhi Wa Sallam) was in 'Baqiee' for the funeral of a companion RA. I said the Salaam and turned towards his back. The Prophet (Sallallaahu 'Alayhi Wa Sallam) understood my intentions and he removed the sheet of cloth from his back. I saw the Seal of Prophethood and zealously leaned on it. I kept on kissing it and wept. The Prophet (Sallallaahu 'Alayhi Wa Sallam) said, "Come to the front." I came in front of him and narrated the complete story.

Then I was engrossed in my slavery. Once, the Prophet (Sallallaahu 'Alayhi Wa Sallam) said, "Make a contract (Mukaatabat) with your master." I made an agreement with my master and according to the contract, two things were agreed upon. One was to give forty Auqiya Gold in cash (one auqiya equals forty Dirhams, and one Dirham equals 3-4 Masha [12 Masha = 11.6 gm]) and the other was to plant 300 date trees and care for them till they bore fruits.

Hence, the Prophet (Sallallaahu 'Alayhi Wa Sallam) planted the date trees with his blessed hands and they bore fruit the same year. And coincidentally, the gold too came from somewhere. The Prophet (Sallallaahu 'Alayhi Wa Sallam) gave it to me (i.e. Salman Farsiy RA) and asked me to go and pay the agreed monies. I informed him, "Hadhrat! This shall not suffice. This is little and the amount in the contract is much more." The Prophet (Sallallaahu 'Alayhi Wa Sallam) said, "Allaah Ta'ala will complete it (the contract) through this." Therefore, I went and paid it off from it. Hadhrat Salman Farsiy RA says, "I have stayed with more than ten masters."

Meanings for difficult words:

Mukaatabat: A slave agrees to pay so and so money to his master in return for his freedom. The slave will then be called a 'Mukaatab' and the amount of monies will be termed as 'Badl-i-Kitaabat' [Translator: the phrase used above is amount in the contract].

Zubdah:

A few things should be noted regarding the Seal of Prophethood:

Some Muhadditheen say that the Seal of Prophethood was congenital (from birth) while some Muhadditheen say that when the first incision was made in his blessed chest, the Seal of Prophethood was also made then.

Some Muhadditheen say that محمد رسول الله was written on the Seal of Prophethood while others say that it was written سِرْ فَاَنْتَ الْمَنْصُوْرُ on the Seal of Prophethood which meant "wherever you stay you shall be assisted".

What was the configuration, dimension and colour of the Seal of Prophethood? There are different narrations regarding this.

The wordings of the narration of Hadhrat Saa'ib bin Yazeed RA are thus:

فَإِذَا هُوَ مِثْلُ زِرِّ الْحَجَلَةِ.

It resembled the egg of a pheasant. The egg of a pheasant is a little smaller than a hen's egg and a little bigger than a pigeon's egg. Some say that the Seal of Prophethood resembled the egg shaped picot that hangs from a bed sheet which is about the size of a pigeon's egg.

The wordings of the narration of Hadhrat Jaabir bin Samurah RA are thus:

شَعَرَاتٌ مُجْتَمِعَاتٌ.

It was a collection of some hair.

The wordings of the narration of Hadhrat Abu Saeed Khudri RA are thus:

كَانَ فِي ظَهْرِهِ بَضْعَةٌ نَاشِزَةٌ.

On the blessed back of the Prophet (Sallallaahu 'Alayhi Wa Sallam), there was a protrudent piece of flesh.

The wordings of the narration of Hadhrat Abdullaah bin Sarjis RA are thus:

عَلَى كَتِفَيْهِ مِثْلَ الْجُمْعِ حَوْلَهَا خِيلاَنٌ كَأَنَّهَا ثَآلِيلُ.

The Seal of Prophethood was in between the shoulders resembling a fist and around it were several moles of the size of a wart.

The summary and cream of all these narrations is that on the Prophet's (Sallallaahu 'Alayhi Wa Sallam) back and in between his shoulders, there was a protrudent piece of flesh shaped like an egg and it also had hair on it. The contradictions in the aforementioned narrations are no contradictions in reality. These are all similitudes and analogies which differ according to the intellect of people and it is actually an approximate condition. Hence, there is no objection to the contradictions in approximation.

Allaamah Qurtubi AR reports that the Seal of Prophethood varied in quantity and colour. It also changed in quantity. (Marginal Notes 'Jam'ul Wasaail V. 1, Pg. 72,73)

At the time of the Prophet's (Sallallaahu 'Alayhi Wa Sallam) passing away, when a few companions became uncertain, Hadhrat Asmaa RA inferred about the demise of the Prophet (Sallallaahu 'Alayhi Wa Sallam) when the Seal of Prophethood was found to be absent. It can be understood from this that the Seal of Prophethood vanished when he passed away. (Marginal Notes 'Jam'ul Wasaail V. 1, Pg. 70)

Chapter No: 03

بَابُ مَا جَاءَ فِي شَعْرِ رَسُولِ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ

The blessed hair of Rasulullaah (Sallallaahu ‘Alayhi Wa Sallam)

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ : أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ، عَنْ حُمَيْدٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كَانَ شَعْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى نِصْفِ أُذُنَيْهِ.

Translation: Hadhrat Anas RA reports that the blessed hair of Rasulullaah (Sallallaahu ‘Alayhi Wa Sallam) was halfway to the ears.

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ ، عَنْ يُونُسَ بْنِ يَزِيدَ ، عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ، عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسْدِلُ شَعْرَهُ ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُءُوسَهُمْ ، وَكَانَ أَهْلُ الْكِتَابِ يُسْدِلُونَ رُءُوسَهُمْ ، وَكَانَ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ ، ثُمَّ فَرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ.

Translation: Hadhrat ‘Abdullaah ibn “Abbaas RA reports that Rasulullaah (Sallallaahu ‘Alayhi Wa Sallam) used to leave his blessed hair (without parting them) like that. The polytheists used to part their hair while the Ahl-e-kitaab did not part (their hair). The Prophet (Sallallaahu ‘Alayhi Wa Sallam) adapted to those ways of the Ahl-e-kitaab for which no commandment was revealed. However, later on, the Prophet (Sallallaahu ‘Alayhi Wa Sallam) too started to part the hair of his blessed head.

Zubdah:

Regarding the size of the blessed hair of the Prophet (Sallallaahu ‘Alayhi Wa Sallam), many narrations have been reported. And there is no opposition or contradiction in this because hair does grow. At one time, if it was up to the earlobes then at other times it was more than that. It is due to the fact that it is proven that the Prophet (Sallallaahu ‘Alayhi Wa Sallam) had his head shaven a few times. Hence, whoever saw the hair of the Prophet (Sallallaahu ‘Alayhi Wa Sallam) closer to a time when his head was shaven, has reported small hair while narrating the length of the hair. Whoever observed it long after the blessed hair was cut, he has reported more length. Some ‘Ulama have collected the narrations in such a way that the hair from the front portion of the blessed head reached halfway up to the earlobes, the hair from the middle portion of the head were beyond that and the hair from the lower portion of the head reached up to the shoulders. Some ‘Ulama have collected them such that usually the blessed hair extended up to the ears. However, on account of journeying when there was a delay in getting a haircut, the hair would reach up to the neck. When it was delayed further, the hair would reach up to the shoulders.

Note:

If the hair grows up to the ears then it is called as وَفْرَة, if it reaches the neck then it is called as لِمَّة and if grows beyond that up to the shoulders then it is termed as جُمَّة and their collections is explained as ولج.

Chapter No: 04

بَابُ مَا جَاءَ فِي تَرَجُّلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasulullaah's (Sallallaahu 'Alayhi Wa Sallam) combing of his blessed hair

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ قَالَ : حَدَّثَنَا مَعْنُ بْنُ عِيسَى قَالَ : حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ، قَالَتْ : كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا حَائِضٌ.

Translation: Hadhrat Ummul Mu'mineen (my mother) 'Aaishah RA reports, "I used to comb the blessed hair of the Prophet (Sallallaahu 'Alayhi Wa Sallam) during the menses."

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى قَالَ : حَدَّثَنَا وَكِيعٌ قَالَ : حَدَّثَنَا الرَّبِيعُ بْنُ صَبِيحٍ ، عَنْ يَزِيدَ بْنِ أَبَانَ هُوَ الرَّقَاشِيُّ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ دَهْنَ رَأْسِهِ وَتَسْرِيحَ لِحْيَتِهِ ، وَيُكْثِرُ الْقِنَاعَ حَتَّى كَأَنَّ ثَوْبَهُ ثَوْبُ زَيَّاتٍ.

Translation: Hadhrat Anas bin Maalik RA reports that the Prophet (Sallallaahu 'Alayhi Wa Sallam) use to frequently apply oil to his blessed head. He used to comb his blessed beard and often used to keep a cloth on his blessed head, which on account of frequent usage of oil seemed to be an oilman's cloth.

Zubdah:

A few things are noticeable in this chapter:

Two rulings can be understood from the first hadeeth of this chapter:

a) It is Mustahab (commendable) to comb the hair

b) It is permissible to take this service from one's wife during her menses. It is Haraam (impermissible) to have intercourse during her menses; everything else is permitted.

In this chapter, Imam Tirmidhi AR has mentioned two narrations which state that the Prophet (Sallallaahu 'Alayhi Wa Sallam) sometimes used to comb his hair himself and that he also prohibited from its excessive usage. In a hadeeth of Abu Dawood too, there is a prohibition, from Prophet (Sallallaahu 'Alayhi Wa Sallam), on combing daily. (Sunan Abi Dawood, Hadeeth No. 4159)

'Ulama have written that this impressibility is Tanzihi (Khilaaf Aula) and the prohibition is only when there is no appropriate requirement and the hair is not disheveled either. Else, there is nothing wrong.

The Prophet (Sallallaahu 'Alayhi Wa Sallam) used to place a cloth on his blessed head so that the Amamah (Turban) doesn't get soiled. And this cloth looked like the cloth of an oilman due to the excessive use of hair oil.

Regardless of this, it was a miracle of the Prophet (Sallallaahu 'Alayhi Wa Sallam) that neither the cloth got dirty nor lice fell therein. Even bugs (tick) could not have sucked the blood; as Allaamah Munaawi AR has reported that never did a fly sit on the blessed body of the prophet (Sallallaahu 'Alayhi Wa Sallam).

The Prophet (Sallallaahu 'Alayhi Wa Sallam) used to comb from the right side first. This was not specific with combing rather anything whose existence is noble and adoration, it is a Sunnah to prefer the right side first.

Chapter No: 05

بَابُ مَا جَاءَ فِي شَيْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The appearance of white hair of Rasulullaah (Sallallaahu ‘Alayhi Wa Sallam)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : أَخْبَرَنَا أَبُو دَاوُدَ قَالَ : أَخْبَرَنَا هَمَّامٌ ، عَنْ قَتَادَةَ قَالَ : قُلْتُ لِأَنَسِ بْنِ مَالِكٍ : هَلْ خَضَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ : لَمْ يَبْلُغْ ذَلِكَ ، إِنَّمَا كَانَ شَيْبًا فِي صُدْغَيْهِ وَلَكِنْ أَبُو بَكْرٍ ، خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ.

Translation: Hadhrat Qataadah RA reports that I asked Hadhrat Anas RA, “Did the Prophet (Sallallaahu ‘Alayhi Wa Sallam) use to dye?” He replied, “It’s need never arose as only the temples of the Prophet (Sallallaahu ‘Alayhi Wa Sallam) had some whiteness. However, Hadhrat Abu Bakr as-Siddeeq RA used to dye using Henna and Katm.”

Zubdah:

Katm is a type of grass used for dyeing. Some say that the dye from Katm is black and becomes red along with Henna. Some say that Katm itself gives green dye but with Henna, it becomes blackish. Mulla ‘Ali Qaari AR says that it is influenced by domination. When Katm dominates, the dye becomes black and when Henna dominates, the dye turns red.

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ : حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ ، عَنْ شَيْبَانَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ أَبُو بَكْرٍ : يَا رَسُولَ اللَّهِ ، قَدْ شِبْتَ ، قَالَ : شَيَّبَتْنِي هُودٌ ، وَالْوَاقِعَةُ ، وَالْمُرْسَلاَتُ ، وَعَمَّ يَتَسَاءَلُونَ ، وَإِذَا الشَّمْسُ كُوِّرَتْ.

Translation: Hadhrat Abdullaah ibn ‘Abbaas RA reports that Hadhrat Abu Bakr al-Siddeeq RA asked the Prophet (Sallallaahu ‘Alayhi Wa Sallam), “O Rasulallaah (Sallallaahu ‘Alayhi Wa Sallam)! You have grown old. (What’s the reason? Albeit, your moderation and age demands that you should have remained young till now.)” The prophet (Sallallaahu ‘Alayhi Wa Sallam) replied, “Surah Hood, Surah Waaqi’ah, Surah Mursalaat, Surah Amma Yatasaa-aloon, and wa idhas Shamsu Kuwwirat have turned me old.”

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ ، وَيَحْيَى بْنُ مُوسَى ، قَالاَ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ ثَابِتٍ ، عَنْ أَنَسٍ قَالَ : مَا عَدَدْتُ فِي رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِحْيَتِهِ إِلَّا أَرْبَعَ عَشْرَةَ شَعْرَةً بَيْضَاءَ.

Translation: Hadhrat Anas bin Maalik RA reports, “I have not counted the white hair, from the blessed head and the beard of the Prophet (Sallallaahu ‘Alayhi Wa Sallam), to be more than fourteen.

Zubdah:

The white hair of the Prophet (Sallallaahu 'Alayhi Wa Sallam) were few; however, there is a difference in numbers. It is learnt from some narrations they were fourteen, from some they number to seventeen, eighteen and twenty from some. But these differences are not true contradictions. These differences are either due to the difference in the time period or due to the differences in counting i.e. there may be a slip in counting.

The Prophet (Sallallaahu 'Alayhi Wa Sallam) did not apply the dye! There is a difference of opinion among the 'Ulama. Some 'Ulama have agreed upon its application. Some say that when the hair turns white, it starts by turning red and then white. There was a similar situation with the Prophet (Sallallaahu 'Alayhi Wa Sallam). The research of Imam Tirmidhi AR is that the Prophet (Sallallaahu 'Alayhi Wa Sallam) never required dyeing as, up to his final age, very few blessed hairs turned white which were either on his temples or a few at the place of parting. However, when he (Sallallaahu 'Alayhi Wa Sallam) applied oil on his blessed head, even these few hairs were not visible either on account of the gloss on the oily hair or due to the sticking together of the hair. Hence, the white hair got concealed as they were very few.

The reason sited for the white hair of the Prophet (Sallallaahu 'Alayhi Wa Sallam) or getting old before time, as understood by the companions RA; is that the Prophet (Sallallaahu 'Alayhi Wa Sallam) said that so and so Surah has turned me old. Various Surah have been mentioned at different times. It refers to those Surah where the horrors of Qiyamah have been mentioned.

In one of the narrations, the Prophet (Sallallaahu 'Alayhi Wa Sallam) has said, "If you come to know about the affairs that I know of, you would laugh too little and keep weeping most of the time to the extent that you would even quit visiting your wives."

Allaamah Zamkhashri AR states that I have seen this in a book that there was a young man with black hair in the evening and in one night his hair turned completely white. When people asked the reason behind this, he said, "During the night I saw a vision of Qiyaamah wherein people were shackled, dragged and thrown into the fire (Jahannam). Its terror was so dominating that it transformed me to this state in just one night."

Chapter No: 06

بَابُ مَا جَاءَ فِي خِضَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The dyeing done by Rasulullaah (Sallallaahu 'Alayhi Wa Sallam)

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ قَالَ : حَدَّثَنَا أَبِي ، عَنْ شَرِيكٍ ، عَنْ عُثْمَانَ بْنِ مَوْهَبٍ قَالَ : سُئِلَ أَبُو هُرَيْرَةَ : هَلْ خَضَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ : نَعَمْ.

Translation: Hadhrat Abu Hurayrah RA was asked, "Did the Prophet (Sallallaahu 'Alayhi Wa Sallam) apply the dye?" He RA replied, "Yes".

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ : حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ : حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ : حَدَّثَنَا حُمَيْدٌ ، عَنْ أَنَسٍ قَالَ : رَأَيْتُ شَعْرَرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَخْضُوبًا.

Translation: Hadhrat Anas RA reports, "I saw that the blessed hair of the Prophet (Sallallaahu 'Alayhi Wa Sallam) were dyed."

Zubdah:

The Prophet (Sallallaahu 'Alayhi Wa Sallam) did not dye! The differences among the 'Ulama have been mentioned in the previous chapter. The Hanafiy opinion is that it is Mustahab to apply the dye; However, it is Makrooh to apply a black dye. According to the Shafi'ee it is a Sunnah to apply the dye and Haraam to apply a black dye.

"Khidhaab" (dye) is that with which the hair is dyed (coloured). It can be Henna, Wasmah, Katm or any modern mixture. They are all termed as Dye.

Chapter No: 07

بَابُ مَا جَاءَ فِي كُحْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Kohl (Surmah) applied by Rasulullaah (Sallallaahu 'Alayhi Wa Sallam)

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ قَالَ : حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : اكْتَحِلُوا بِالإِثْمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ ، وَيُنْبِتُ الشَّعْرَ. وَزَعَمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ مُكْحُلَةٌ يَكْتَحِلُ مِنْهَا كُلَّ لَيْلَةٍ ثَلاَثَةً فِي هَذِهِ ، وَثَلاَثَةً فِي هَذِهِ.

Translation: Hadhrat Jaabir bin 'Abdullaah RA reports that the Prophet (Sallallaahu 'Alayhi Wa Sallam) said, "Apply Kohl (Surmah) made from Antimony before sleeping. It sharpens the vision and helps grow the eyelashes."

One of the narrations of Hadhrat ibn 'Abbaas RA is:

إِنَّ خَيْرَ أَكْحَالِكُمُ الإِثْمِدُ.

The best amongst your Kohl is Antimony.

Zubdah:

Kohl is prepared from different rocks viz Black, White, Blue, Yellow, Reddish and it is an effective medicine for a human eye and a thing of adornment. Kohl is also counted among things of beautification such as oil, comb, henna and perfume.

There are three benefits of using Kohl: an adornment for a human body a cure for the ailments of the eye. The most important of all, following the Prophet's (Sallallaahu 'Alayhi Wa Sallam) Sunnah, which is the real purpose.

Hence, to apply Kohl in the eyes is Mustahab.

It is more beneficial to apply the Kohl at night before sleeping as it stays for a longer duration and permeates more through the pores.

There are varied narrations on the number of times it should be applied.

Thrice in both the eyes as this is odd numbered.

Once in both the eyes as this is also odd numbered.

Thrice in the right eye and twice in the left eye, their sum total five is also an odd number.

In some narrations, there is an encouragement to especially use Kohl from Antimony. This Kohl is Reddish Black found in eastern countries/land. But it is for eyes which are compatible with it, otherwise the sick eye shall impair its vision.

Therefore, the Sunnah will be established with normal Kohl but Kohl from Antimony has got more virtue.

Chapter No: 08

بَابُ مَا جَاءَ فِي لِبَاسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The clothing of Rasulullaah (Sallallaahu ‘Alayhi Wa Sallam)

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ ، قَالَ : حَدَّثَنَا الْفَضْلُ بْنُ مُوسٰى ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ ، عَنْ أُمِّ سَلَمَةَ ، قَالَتْ : كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصُ.

Translation: Umm al-Mu’mineen (My Mother), Umm Salamah RA states, “Rasulullaah (Sallallaahu ‘Alayhi Wa Sallam) liked Qamees more than any other raiment.”

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ قَالَ : حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ ، عَنِ الْحَسَنِ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ وَهُوَ يَتَّكِئُ عَلٰى أُسَامَةَ بْنِ زَيْدٍ عَلَيْهِ ثَوْبٌ قِطْرِيٌّ قَدْ تَوَشَّحَ بِهِ ، فَصَلَّى بِهِمْ.

Translation: Hadhrat Anas RA reports the Prophet (Sallallaahu ‘Alayhi Wa Sallam) came out while being supported by Usama bin Zaid RA. At that time, he had on himself a Yemeni patterned cloth with which he had wrapped himself. Then, he led people in Salaah.

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ ، عَنْ سَعِيدِ بْنِ إِيَاسِ نِ الْجُرَيْرِيِّ ، عَنْ أَبِي نَضْرَةَ ، عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً ، ثُمَّ يَقُولُ : اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Translation: Hadhrat Abu Sa’eed Khudriy RA reports that when the Prophet (Sallallaahu ‘Alayhi Wa Sallam) wore any new raiment, he would take its name (to express gratification) i.e. Amamah (Turban), Qamees, Shawl (cloth) etc. and then he would supplicate, ‘O Allaah! All praise is for you alone, because it is you who has clothed me, I seek from you the goodness of this clothing (i.e. this clothing doesn’t get worsened or wasted), and I seek the goodness of that for which it has been made. I seek refuge in thyself from the evil of this clothing and from the evil of those things for which it has been made (i.e. the purpose for which it has been made, cold, heat etc. and the goodness of it is that it be used for the pleasure of Allaah Ta’ala and the evil of it is that it be used in the disobedience of Allaah Ta’ala).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ لِيَلْبِسْهَا أَحْيَاؤُكُمْ ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ.

Translation: Hadhrat ‘Abdullaah ibn ‘Abbaas RA narrates that the Prophet (Sallallaahu ‘Alayhi Wa Sallam) said, “People! Use white clothing. You should wear white raiments while alive and enshroud your deceased with white clothing because this is from amongst the best of your clothing.”

Zubdah:

Clothing i.e. concealing one’s Satr, is part of human nature while nudity is against nature. There are five types of clothing:

Waajib: The clothing which conceals the Satr. For men, it is from navel to knees. For women, it is from navel to knees in front of a woman and in front of men, it is her complete body.

Haraam: That clothing which has been prohibited to wear, for example, wearing of silk raiment for men without a valid reason. Also, such clothing, which is a salient feature of the kuffaar i.e. it identifies with them.

Mustahab: That clothing which has been recommended; such as, wearing of new clothes on Eid and white clothes on the day of Jum’aah.

Makrooh: Clothing which is not recommended to wear; such as, regularity in wearing old and worn out clothes by a wealthy and for anyone to wear a dirty raiment unnecessarily.

Mubah: This type of clothing is neither necessary nor prohibited; any dress which is feasible on an occasion.

It is proven that the Prophet (Sallallaahu ‘Alayhi Wa Sallam) wore clothing of white, green, and red colour, shawl made of black hair, dress dyed in saffron wherein the effect of saffron has vanished i.e. use of patterned sheets of cloth is proven at different times. However, the Prophet (Sallallaahu ‘Alayhi Wa Sallam) liked Qamees the most. The apparent reasons being its ability to conceal the Satr nicely, and its grandeur and beautification.

The Prophet (Sallallaahu ‘Alayhi Wa Sallam) would normally use simple and less expensive clothing; however, at times he had also used expensive dress. It is also proven that the Prophet (Sallallaahu ‘Alayhi Wa Sallam) had also bought a garment in lieu of twenty seven or twenty nine she-camels. This dress was not silken but was of excellent material and fine making; however, this had happened rarely. (Jam’ul Wasaail, Vol. 1, Pg. 151)

Allaamah Jazri AR states that the Sunnah for sleeves is that it be up to the wrists. As for cloaks etc., it is Sunnah that the (length of the) sleeves stay below the wrists but not beyond the fingers.

It is also proven that the Prophet (Sallallaahu ‘Alayhi Wa Sallam) had utilized clothes imported from non-muslim countries. The use of such a robe is also proven, which had tight sleeves to the extent that the arms had to be removed from the robe during ablution (wudhu). (Sahih Bukhari, Hadeeth No. 363)

The supplication read at the time of wearing clothes:

اَللّٰهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيْهِ أسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوْذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Allaahumma lakal-hamdu anta kasautaneehi as-aluka min khairihi wa khairi ma sunee’a lahu wa ‘audhubika min sharrihi wa sharri maa sunee’a lahu

Chapter No: 08

بَابُ مَا جَاءَ فِي خُفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The socks of Rasulullaah (Sallallaahu 'Alayhi Wa Sallam)

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ : حَدَّثَنَا وَكِيعٌ ، عَنْ دَلْهَمِ بْنِ صَالِحٍ ، عَنْ حُجَيْرِ بْنِ عَبْدِ اللَّهِ ، عَنِ ابْنِ بُرَيْدَةَ ، عَنْ أَبِيهِ ، أَنَّ النَّجَاشِيَّ أَهْدٰى لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُفَّيْنِ أَسْوَدَيْنِ سَاذِجَيْنِ ، فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا.

Translation: Hadhrat Buraydah RA reports that the King of Abyssinia (Habshah), Negus, sent two simple socks (Khuffayn) of black colour as a gift to serve the Prophet (Sallallaahu 'Alayhi Wa Sallam). The Prophet (Sallallaahu 'Alayhi Wa Sallam) wore them and while doing ablution (wudhu), he did masah over them.

Zubdah:

The king of Habshah's real name was "As-hamah". According to some Muhadditheen, he had accepted Islam at that time and some opine that he had not yet accepted Islam. Therefore, 'Ulama have taken proof therefrom that it is permissible to accept gifts from Kaafir (non-believers). However, since there is negation on gifts from Kaafir in a few narrations, the correct viewpoint is that if it is feared that the religion will be harmed then it would be impermissible to accept it but if there is no harm to our religion then there is nothing wrong in accepting it.

Socks made from leather are worn on the feet. When it is worn after wudhu and when wudhu is to be done again, it will be permissible for a traveller (Musaafir) to do masah over them for three days and three nights. For a resident, it will be permissible for a day and a night only. Likewise, it will also be permissible to do masah over such socks that are very thick and without tying them to anything, it is possible to walk a distance of three-four miles while wearing them. It is not permissible to do masah over thin woollen and cotton socks available nowadays. Therefore, special care needs to be taken as this fitnah (mischief) of doing masah over thin socks is becoming rife.

Among the etiquettes of wearing socks is that, they should be dusted off (cleaned) first. The reason being a narration of Imam Tabrani AR in "Mu'ajjizaat" reported by Hadhrat ibn Abbaas RA. In one of his travels, the Prophet (Sallallaahu 'Alayhi Wa Sallam) wore a sock and was about to wear the other one when suddenly a crow picked up the other sock and flew away. It then dumped the sock down from a height. There was a snake hidden in it and on account of the trauma caused by the fall, it came out. The Prophet (Sallallaahu 'Alayhi Wa Sallam) thanked Allaah Ta'ala that he saved him from a harmful animal. As for the etiquette of wearing socks, he advised that it is necessary for Muslims that when they want to wear socks, they should dust the socks off. Enclosed and long shoes should also be dusted off first.

Chapter No: 09

بَابُ مَا جَاءَ فِي نَعْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The footwear of Rasulullaah (Sallallaahu ‘Alayhi Wa Sallam)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ : حَدَّثَنَا هَمَّامٌ ، عَنْ قَتَادَةَ قَالَ : قُلْتُ لِأَنَسِ بْنِ مَالِكٍ :
كَيْفَ كَانَ نَعْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟
قَالَ : لَهُمَا قِبَالاَنِ.

Translation: Hadhrat Qatadah RA reports that he asked Hadhrat Anas RA, “How was the footwear of the Prophet (Sallallaahu ‘Alayhi Wa Sallam)?” He replied that there were two laces in each unit of the footwear.

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ قَالَ : حَدَّثَنَا مَعْنٌ قَالَ : حَدَّثَنَا مَالِكٌ قَالَ : حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ ، أَنَّهُ قَالَ لِابْنِ عُمَرَ : رَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ ، قَالَ : إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعَرٌ ، وَيَتَوَضَّأُ فِيهَا ، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا.

Translation: ‘Ubayd bin Juraij AR reports, “I asked ibn ‘Umar RA, why did the prophet (Sallallaahu ‘Alayhi Wa Sallam) wear سِبْتِيَّة (footwear with hairless leather) footwear?” So, he replied, “I have observed the Prophet (Sallallaahu ‘Alayhi Wa Sallam) wear such a footwear which had no hair on it and he used to perform ablution over this footwear. Hence, I also prefer putting on such footwear.”

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ : حَدَّثَنَا مَعْنٌ قَالَ : حَدَّثَنَا مَالِكٌ ، عَنْ أَبِي الزُّبَيْرِ ، عَنْ جَابِرٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَأْكُلَ ، يَعْنِي الرَّجُلَ ، بِشِمَالِهِ ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ.

Translation: Hadhrat Jaabir RA reports that the Prophet (Sallallaahu ‘Alayhi Wa Sallam) has forbidden to eat with left hand or to walk while wearing the footwear on just one foot.

حَدَّثَنَا قُتَيْبَةُ ، عَنْ مَالِكٍ ، ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ : حَدَّثَنَا مَعْنٌ قَالَ : حَدَّثَنَا مَالِكٌ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ ، فَلْتَكُنِ الْيَمِينُ أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ.

Translation: Hadhrat Abu Hurayrah RA narrates that the Prophet (Sallallaahu ‘Alayhi Wa Sallam) said, “Whoever amongst you wear a footwear, he should start with the right foot and while removing a footwear, he should start with the left foot so that the right foot supersedes while wearing and delayed while removing.”

Zubdah:

The use of footwear is not just included amongst human adornment, rather it is a necessity. It is considered defective, according to moral standards, to abandon wearing a footwear without reason. In the modern era, they are made of varied types, format and colours. But during the time of the Prophet (Sallallaahu ‘Alayhi Wa Sallam) and in Arab lands, the footwear was made from tanned leather or raw hides, at times with hair and sometimes the hair was cleaned off. Generally, the footwear that were in use resembled the slippers which were fitted with two straps/laces on each side.

Generally, the footwear of the Prophet (Sallallaahu ‘Alayhi Wa Sallam) was made of leather from which the hair had been removed. The length of the Prophet’s (Sallallaahu ‘Alayhi Wa Sallam) blessed footwear was a handspan and two fingers. The heel portion of the footwear was seven fingers wide, the middle portion was five fingers wide, and the front portion was six fingers wide. The sole, of this dimension, was fitted with two double-strips on each side.

The blessed laces of the Prophet’s (Sallallaahu ‘Alayhi Wa Sallam) footwear was doubled. The laces of Hadhrat Abu Bakr RA and Hadhrat ‘Umar RA were also doubled. However, Hadhrat 'Uthmaan bin Affaan RA was the first to commence using a single strap/lace. It was done to safeguard the Ummah from elevating the use of double straps to the status of Fard or Waajib and that it doesn’t lead the Ummah to face scantiness.

The wordings of Hadhrat ‘Umar bin Hareeth’s RA narration are:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي نَعْلَيْنِ مَخْصُوفَتَيْنِ.

I saw Rasulullaah (Sallallaahu ‘Alayhi Wa Sallam) performing Salaah with stitched footwear.

Therefore, it should be remembered that if the (entire) footwear is pure (taahir) then to perform Salaah while wearing them is not detestable rather permissible.

Amongst the etiquettes of wearing a footwear is that it should be put on the right foot first but while taking them off, it should be commenced with the left foot and then the right foot. An important etiquette is that it is morally defective to wear a single piece of footwear and leave the other foot bare. It has been prohibited in the Hadeeth. Hence, one should wear both pieces of a footwear.

Chapter No: 10

بَابُ مَا جَاءَ فِي ذِكْرِ خَاتَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The ring of Rasulullaah (Sallallaahu 'Alayhi Wa Sallam)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، وَغَيْرُ وَاحِدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ ، عَنْ يُونُسَ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كَانَ خَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَرِقٍ ، وَكَانَ فَصُّهُ حَبَشِيًّا.

Translation: Hadhrat Anas bin Maalik RA reports that the blessed ring of the Prophet (Sallallaahu 'Alayhi Wa Sallam) was made of silver and its gem was Abyssinian.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيِّ قَالَ: حَدَّثَنِي أَبِي ، عَنْ ثُمَامَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كَانَ نَقْشُ خَاتَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مُحَمَّدٌ سَطْرٌ ، وَرَسُولٌ سَطْرٌ ، وَاللَّهُ سَطْرٌ.

Translation: Hadhrat Anas RA reports that the engraving on the blessed ring of Rasulullaah (Sallallaahu 'Alayhi Wa Sallam) had the word محمد in the first line, the wordرسول in the second line and the word ﷲ in the third line.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ أَبُو عَمْرٍو قَالَ : حَدَّثَنَا نُوحُ بْنُ قَيْسٍ ، عَنْ خَالِدِ بْنِ قَيْسٍ ، عَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى كِسْرَى وَقَيْصَرَ وَالنَّجَاشِيِّ ، فَقِيلَ لَهُ : إِنَّهُمْ لاَ يَقْبَلُونَ كِتَابًا إِلَّا بِخَاتَمٍ فَصَاغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا حَلْقَتُهُ فِضَّةٌ ، وَنُقِشَ فِيهِ : مُحَمَّدٌ رَّسُولُ اللَّهِ.

Translation: Hadhrat Anas RA narrates that when Rasulullaah (Sallallaahu 'Alayhi Wa Sallam) intended to write proselytising letters to the emperors, Caesar, Kisra and Negus, the companions RA informed him, "These people do not accept the letters sans seals". Hence, the Prophet (Sallallaahu 'Alayhi Wa Sallam) got a ring made whose bezel was of Silver and the words ﷲ محمدرسول were engraved on it.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ : حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ ، وَالْحَجَّاجُ بْنُ مِنْهَالٍ ، عَنْ هَمَّامٍ ، عَنِ ابْنِ جُرَيْجٍ ، عَنِ الزُّهْرِيِّ ، عَنْ أَنَسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ الْخَلاَءَ نَزَعَ خَاتَمَهُ.

Translation: Hadhrat Anas bin Maalik RA reports that whenever Rasulullaah (Sallallaahu 'Alayhi Wa Sallam) entered the washroom, he would remove his blessed ring.

Zubdah:

The Prophet (Sallallaahu 'Alayhi Wa Sallam) had also used a golden ring in his blessed life; however, when the prohibition was revealed for men on the usage of jewellery made of Gold, the Prophet (Sallallaahu 'Alayhi Wa Sallam) threw it away. After that, the Prophet (Sallallaahu 'Alayhi Wa Sallam) got a Silver ring made which he stopped wearing after some time. However, the reason for removing it is unknown.

In year 6 AH, after the treaty of Hudaybiyah, when the Prophet (Sallallaahu 'Alayhi Wa Sallam) intended to send proselytising letters to the supreme authorities of different countries, the companions RA informed the Prophet (Sallallaahu 'Alayhi Wa Sallam) that these people would not accept letters which are not stamped with a seal. Then the Prophet (Sallallaahu 'Alayhi Wa Sallam) gave an order to make such a ring which would also aid in putting a seal. Hence, Ya'la bin Umayyah was given the responsibility for this work. He made the Prophet's (Sallallaahu 'Alayhi Wa Sallam) ring, embedded a gem in it, and by the command of the Prophet (Sallallaahu 'Alayhi Wa Sallam), he also engraved on it, محمد رسول الله.

The gem of the Prophet's (Sallallaahu 'Alayhi Wa Sallam) ring was, according to one narration, Abyssinian and according to other narration, of Silver. There is no contradiction in it as it is possible that the gem was of Silver but the craftsman was an Abyssinian or that it was made in an Abyssinian style. A better alternative could be that different rings were worn at different times. Hence, each one narrated according to his experience.

After the passing away of the Prophet (Sallallaahu 'Alayhi Wa Sallam), his blessed ring stayed with the first Caliph, Hadhrat Abu Bakr as-Siddeeq RA. After his demise, it stayed with the second Caliph, Hadhrat 'Umar RA. After his demise, it stayed with the third Caliph, Hadhrat 'Uthmaan RA for six years. One day, Hadhrat 'Uthmaan RA and Hadhrat Mu'ayqeeb RA were present at Bir Arees (name of a well). One of them was giving the blessed ring to the other and it fell into the well. Even after strenuous search it could not be recovered. It is said that after the loss of this blessed ring there was a tremendous change in the blessings and barakaat (abundance). A never ending trail of tribulations commenced for this ummah so much so that Hadhrat 'Uthmaan RA was himself martyred.

A golden ring is absolutely Haraam for men. However, a Silver ring is permissible with the condition that it is not more than four Masha (3.866 gm). However, a gem is permissible and it can be any metal or stone even if it be extremely precious. Again, it is a Sunnah for the likes of a Qadhi (Judge) and a Mufti (Jurist) who need to put a seal. For a woman, rings of Gold and Silver are permissible. Apart from these, rings made of Iron, Brass or any other metal is not permissible. However, except for a ring, any other jewellery made of any metal is permissible for women.

It is permissible to wear a ring on both the hands. It is not designated to any one hand because the Prophet (Sallallaahu 'Alayhi Wa Sallam), at times, used to wear it on the little finger of the right hand and at times on the little finger of the left hand.

Any such ring on which is written Allaah Jalla Jalaaluhu or any other blessed name or word, then the etiquettes demand that it be removed before entering the washroom as was the blessed way of the Prophet (Sallallaahu 'Alayhi Wa Sallam).

As for the engravings of the Prophet's (Sallallaahu 'Alayhi Wa Sallam) blessed ring, the 'Ulama have written the following format:

الله
رسول

محمد

i.e. the name of Allaah Ta'ala was at the top and the seal being round, it was read from the bottom, but researchers opine that it is not manifest from any narration. However, the outward wordings seem to indicate thus:

محمد
رسول
الله

i.e. the blessed name of Allaah Ta'ala was at the bottom and it was read from the top to bottom.

Now finally, the three dignified letters of the Prophet (Sallallaahu 'Alayhi Wa Sallam), which he had sent to the different leaders of various countries, will be mentioned:

Kisra: A letter was sent to the Shah of Persia at the hands of Hadhrat 'Abdullaah bin Hudhaafah Sahmiy RA. The ill-fated Kisra teared the dignified letter to pieces. So the Prophet (Sallallaahu 'Alayhi Wa Sallam) supplicated that May Allaah Ta'ala Shanuhu tear down his empire! Hence, it so transpired. His son Shirwiyyah killed him brutally. The name of this Kisra was Parvez and he was the grandson of Naushirwaan. Kisra is a title for all Persian kings. The dignified letter was as under:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ رَسُولِ اللهِ إِلٰى كِسْرٰى عَظِيْمِ فَارِسَ سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى وَآمَنَ بِاللهِ وَرَسُولِهِ وَشَهِدَ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَدْعُوكَ بِدُعَاءِ اللّهِ فَإِنِّي أَنَا رَسُولُ اللّهِ إِلَى النَّاسِ كَافَّةً لِأُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِيْنَ فَإِنْ تُسْلِمْ تَسْلَمْ وَإِنْ أَبَيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْمَجُوسِ.

Translation: "In the name of Allaah, the most beneficent, the most merciful; from the messenger of Allaah, Muhammad (Sallallaahu 'Alayhi Wa Sallam); to Kisra, the emperor of Persia. Peace is for the one who follows the guidance and believes in Allaah and his Messenger and bring faith on the fact that there is no deity except Allaah (the one who has no partners) and that Muhammad (Sallallaahu 'Alayhi Wa Sallam) is a bondman and a messenger of Allaah. I invite you towards the devotion of Allaah Ta'ala. This is because, I am that Messenger of Allaah Ta'ala, who has been sent to the whole world so as to warn those whose hearts are alive (i.e. those who have some intelligence) and that the evidence of Allaah Ta'ala is established on the non-believers (so that they do not have an excuse of being unaware). Hence, accept Islam so that you be safe, else the misdeeds of the Magians (fire-worshippers) will be upon you (because they are being misguided under your leadership)."

Caesar: A letter was sent at the hands of Hadhrat Dahiyah Kalbiy RA. The name of this Caesar was Hercules (Hiraql). This person did not accept Islam but he much respected and veneered the dignified letter. When the Prophet (Sallallaahu 'Alayhi Wa Sallam) was notified about this, he said that Kisra completely destroyed his empire while Hercules saved his empire from this. The dignified letter was as under:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهٖ إِلٰى هِرَقْلَ عَظِيمِ الرُّومِ سَلَامٌ عَلٰى مَنْ اتَّبَعَ الْهُدٰى أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ أَسْلِمْ تَسْلَمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ {وَيَا أَهْلَ

الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ.

Translation: “In the name of Allaah, the Most beneficient, the most merciful. From Muhammad (Sallallaahu ‘Alayhi Wa Sallam) who is the bondman and the Messenger of Allaah Ta’ala to Hercules (Hiraql) who is the emperor of Rome. Peace is for the one who follows the guidance. After the praise and prayers, I invite you towards the Kalimah of Islam (Tauheed). Accept Islam so that you be safe and Allaah Ta’ala bestow upon you double reward. And if you deny it, then the misdeeds of those under your authority, the peasants, will be on your neck too. O People of the Book! Come towards the Kalimah which is common between you and us and it is that we do not worship anyone besides Allaah Ta’ala, that we do not ascribe partners with him, and that we do not elevate the status of anyone to that of a Lord. After this, if the People of the Book refuse, then (O Muslims!) Tell them that we are indeed Muslims.”

Negus (Najaashi): A letter was sent to the king of Abyssinia at the hands of Hadhrat ‘Amr bin Umayyah Dhamriy RA. The name to the Abyssinian king was “As-hamah”. He had accepted Islam and died during the lifetime of the Prophet (Sallallaahu ‘Alayhi Wa Sallam). The Prophet (Sallallaahu ‘Alayhi Wa Sallam) himself lead his funeral prayer. The dignified letter sent to him was as under:

بسم الله الرحمن الرحيم من محمد رسول الله إلى النجاشى ملك الحبشة: سلام عليك إنى أحمد إليك الله، الله الذي لا إله إلا هو الملك القدوس السلام المؤمن المهيمن، وأشهد أن عيسى بن مريم روح الله وكلمته ألقاها إلى مريم البتول الطيبة الحصينة. فحملت بعيسى فخلقه الله من روحه كما خلق آدم بيده، وإنى أدعوك وجنودك إلى الله عز وجل، وقد بلغت ونصحت فاقبلوا نصحى، والسلام على من اتبع الهدى .

Translation: “In the name of Allaah, the most beneficent, the most merciful; from Muhammad (Sallallaahu ‘Alayhi Wa Sallam); to the king of Abyssinia. May peace be upon you. I am conveying to you the praise of Allaah Ta’ala, besides whom there is no god. He is such an emperor who is pure from all defects and deficiencies. He is the one who gives peace and he is the guardian. I testify that Hadhrat ‘Eesaa ibn Maryam AS is the Rooh and the Kalimah from Allaah Ta’ala, which Allaah Ta’ala conveyed towards the pure and virgin, Hadhrat Maryam AS. Thus she became pregnant. Allaah Ta’ala thus created Hadhrat ‘Eesaa AS with his special Rooh (command) and brought him alive. I invite you towards the worship of the One, who has no partners and call you towards his obedience by giving assistance and I call you to obey me and bring faith on the Shariah that I have brought. Indeed I am the Messenger of Allaah Ta’ala and I call you and your army towards Allaah Ta’ala. I have conveyed the truth to you and given you good counsel. Accept my counsel and peace is for the one who follows (accepts) guidance.”

The engravings on the rings of some famous Muslims are mentioned in a few books of history. But the narrations cannot be believed as Sahih Ahaadeeth; however, they cannot be utterly rejected. On the ring of Hadhrat Adam AS, it was engraved لَااِلٰهَ اِلَّااللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ; on the ring of

Hadhrat Moosa AS, it was engravedلِكُلِّ اَجَلٍ كِتَاب; on the ring of Hadhrat Sulaymaan AS, it was engraved اَنَا اللّٰهُ لَا اِلٰهَ اِلَّا اَنَا مُحَمَّدٌ عَبْدِىْ وَ رَسُوْلِىْ; on the ring of Emir of the believers, Hadhrat ‘Umar RA, it was engraved كَفٰى بِالْمَوْتِ وَاعِظًا; on the ring of Emir of the believers, Hadhrat ‘Ali RA, it was engravedلِلٰهِ الْمُلْک; on the ring of Hadhrat Hudhaifa RA, it was engraved اَلْحَمْدُ لِله; on the ring of Hadhrat Masrooq Tabi’ee AR, it was engraved اَلثِّقَةُ لِلٰهِ; and on the ring of Imam Baaqir AR اَلْعِزَّةُ لِلٰهِ. (Imtaa’ al-Ismaa’ bimaa lin-Nabiyyi min al-ahwaal, Chapter on Khaatami Rasoolillaah Sallallaahu ‘Alayhi Wa Sallam, Part 7, Pg. 41)

Chapter No: 11

بَابُ مَا جَاءَ فِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ

Rasulullaah's (Sallallaahu 'Alayhi wa Sallam) wearing of the ring on his right hand

حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ : حَدَّثنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْفَضْلِ ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ.

Translation: Hadhrat 'Abdullaah ibn Ja'far RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) used to wear the ring on his right hand.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ أَيُّوبَ بْنِ مُوسَى ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ خَاتَمًا مِّنْ فِضَّةٍ ، وَجَعَلَ فَصَّهُ مِمَّا يَلِيْ كَفَّهُ ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ ، وَنَهى أَنْ يَنْقُشَ أَحَدٌ عَلَيْهِ وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِيْبٍ فِي بِئْرِ أَرِيسٍ.

Translation: Hadhrat ibn 'Umar RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) got a ring made of Silver. He used to keep its gem towards the palm (i.e. downwards) and he had محمد رسول الله engraved on it. He had forbidden others from engraving these words on their rings and this was the same blessed ring which fell down the well of Arees from the hands of Hadhrat Mu'ayqeeb RA.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ، عَنْ أَبِيهِ قَالَ : كَانَ الْحَسَنُ وَالْحُسَيْنُ يَتَخَتَّمَانِ فِي يَسَارِهِمَا.

Translation: Hadhrat Imam Baaqir AR states that Hadhrat Hasan RA and Hadhrat Husayn RA used to wear the ring on their left hand.

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ الْمُحَارِبِيُّ قَالَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ ، عَنْ مُوْسَى بْنِ عُقْبَةَ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : اتَّخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا مِنْ ذَهَبٍ ، فَكَانَ يَلْبَسُهُ فِي يَمِينِهِ ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ : لاَ أَلْبَسُهُ أَبدًا فَطَرَحَ النَّاسُ خَوَاتِيْمَهُمْ.

Translation: Hadhrat 'Abdullaah ibn 'Umar RA states that Rasulullaah (Sallallaahu 'Alayhi wa Sallam) got a Golden ring made, which he wore on his right hand. In imitation of the Prophet (Sallallaahu 'Alayhi wa Sallam), the companions RA too, got a Golden ring made. Thus, the Prophet (Sallallaahu 'Alayhi wa Sallam) threw away that ring and said, "I shall never wear it again." Hence, all the companions RA threw away their rings.

Zubdah:

The Prophet (Sallallaahu 'Alayhi wa Sallam) wore a Golden ring but this was at a time when the prohibition had not been revealed yet. The Prophet (Sallallaahu 'Alayhi wa Sallam) threw away the ring once the prohibition was revealed. Thus for men, it is impermissible to it use now.

It is proven, from the Prophet (Sallallaahu 'Alayhi wa Sallam), to wear the ring on both the hands; but Imam Tirmidhi AR is inclined towards its usage on the right hand. Therefore, he has narrated all those Ahaadeeth which mention the wearing of the ring on the right hand (except for the Maukoof narration regarding Hadhrat Hasan RA and Hadhrat Husayn RA because there is a mention of wearing on the left hand). However, in the classic narrations of Sahih Bukhari and Sahih Muslim, there is a mention of the Prophet's (Sallallaahu 'Alayhi wa Sallam) wearing the ring on the left hand.

Haafiz ibn Hajr, an Imam in the sciences of Hadeeth, says, "After looking at the Ahaadeeth, it is apparent to me that it is more suitable to wear the ring on the right hand if the intention is adornment and on the left hand if the intention is to put a seal." (Fath al-Baari, V. 1, Pg. 402; Chapter: Man Ja'ala Fass al-Khaatam fiy batani kaffah)

Imam Nawawi AR has reported a consensus that it is a Sunnah to wear the ring exclusively on the little finger.

From a narration of Hadhrat 'Abdullaah ibn 'Abbaas RA, it is also proven to keep the gem of the ring outside. However, majority of the narrations prove that it is a Sunnah to keep the gem towards the palm. Allaamah Munaawi AR writes that it is better to keep the gem towards the palm because in this there is safety for the gem, and from vanity and arrogance too. (Jam'u al- Wasaail ma'a al-haamish, V. 1, Pg. 188)

Allaamah Shaami AR writes that the gem should be towards the palm for men and in an upright position for women because the aim with women is beautification. (Radd al-Muhtaar, V. 9, Pg. 596)

Chapter No: 12

بَابُ مَا جَاءَ فِي صِفَةِ سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The blessed sword of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ : حَدَّثَنَا أَبِي ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ قَالَ : كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِضَّةٍ.

Translation: Hadhrat Anas RA reports that the cap of the hilt of Rasulullaah’s (Sallallaahu ‘Alayhi wa Sallam) blessed sword was made of Silver.

حَدَّثَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْبَغْدَادِيُّ قَالَ : حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ ، عَنْ عُثْمَانَ بْنِ سَعْدٍ ، عَنِ ابْنِ سِيرِينَ قَالَ : صَنَعْتُ سَيْفِي عَلَى سَيْفِ سَمُرَةَ بْنِ جُنْدُبٍ ، وَزَعَمَ سَمُرَةُ أَنَّهُ صَنَعَ سَيْفَهُ عَلَى سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ حَنَفِيًّا.

Translation: Hadhrat Imam ibn Seereen AR states, “I got my sword made on the style of Hadhrat Samurah bin Jundub RA (a companion of the Prophet Sallallaahu ‘Alayhi wa Sallam), and he got his sword made on the style of the blessed sword of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam), and the blessed sword of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was like that of Banu Haneefah.”

Zubdah:

In the beginning period of Islam, the most important weapons were swords, spears and arrows, and the most useful ride was the horse. The Muhadditheen have mentioned about many swords of the Prophet (Sallallaahu ‘Alayhi wa Sallam) which were used intermittently during Jihad viz. Maathoor, Qadheeb, Qal’ee, Hatf, Rusoob, Samsaamah, Laheef and Dhul-Fiqaar.

One of the swords of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was on the style of Banu Haneefah or that it was made by a craftsman from Banu Haneefah. Whatever may be the case, Banu Haneefah is an Arab tribe famous for making high quality swords. One after the other, these people crafted similar swords in imitation of the Prophet (Sallallaahu ‘Alayhi wa Sallam).

Chapter No: 13

بَابُ مَا جَاءَ فِي صِفَةِ دِرْعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The armour of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ الأَشَجُّ قَالَ : حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ : كَانَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ دِرْعَانِ ، فَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ ، فَأَقْعَدَ طَلْحَةَ تَحْتَهُ ، وَصَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : أَوْجَبَ طَلْحَةُ.

Translation: Hadhrat Zubayr bin ‘Awwaam RA reports that on the day of the Battle of Uhud, there were two armours on the blessed body of the Prophet (Sallallaahu ‘Alayhi wa Sallam). He wanted to climb atop a boulder but was unable to do so. Thus, the Prophet (Sallallaahu ‘Alayhi wa Sallam) made Hadhrat Talhaa RA to sit down and climbed up with his assistance. Hadhrat Zubayr RA states, “I have heard the Prophet (Sallallaahu ‘Alayhi wa Sallam) say that Talhaa (RA) has made it Waajib (either Jannah or my intercession).”

Zubda:

At the battle of Uhud, the Prophet (Sallallaahu ‘Alayhi wa Sallam) wanted to climb a high boulder so as to make the companions RA confident that he(Sallallaahu ‘Alayhi wa Sallam) was alive or that he (Sallallaahu ‘Alayhi wa Sallam) wanted to climb the boulder to have a look at the non-believers. The Prophet (Sallallaahu ‘Alayhi wa Sallam) was injured, had a wound on his blessed head, had lost his tooth, the rings of the helmet had pierced either his head or his blessed face. Thus, he had grown weak. Moreover, he was wearing two armours. Hence, Hadhrat Talhaa RA sat down and the Prophet (Sallallaahu ‘Alayhi wa Sallam) climbed the boulder in this way. He then supplicated for Hadhrat Talhaa RA.

Hadhrat Talhaa RA is amongst those companions RA for whom Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) took their names while giving the glad-tidings of Jannah. From among the Quraysh, he was the seventh to bring faith. He had sacrificed a lot during the battle of Uhud. The non-believers were showering arrows on the Prophet (Sallallaahu ‘Alayhi wa Sallam) which Hadhrat Talhaa RA blocked using his hand. He received fifty wounds on his hand to the extent that it got paralysed. However, he did not shun defending the Prophet (Sallallaahu ‘Alayhi wa Sallam).

Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) had used the armour. This is not against the reliance on Allaah Ta’ala because the meaning of reliance (tawakkul) on Allaah Ta’ala is to acquire/use physical means but entrust the results with the creator of the means i.e. Allaah Ta’ala. It should be clear that leaving out the means (Asbaab) is not reliance (tawakkul) on Allaah Ta'ala rather it is abeyance (ta'attul). The other reason is that the Prophet (Sallallaahu 'Alayhi wa Sallam) used to do such deeds to educate them (companions RA). The third reason is that Allaah Ta'ala has commanded us in Qur'an al-Kareem to adopt protective and preventive measures in the battlefield:

يَآ أَيُّهَا الَّذِيْنَ آمَنُوْا خُذُوْا حِذْرَكُمْ.

(Surah al-Nisaa:71)

O you who believe, be on your guard, and march in groups, or march all together.

And, who can comply, to the commandments of Allaah Ta'ala, bettter than the Prophet (Sallallaahu 'Alayhi wa Sallam)!

The Prophet (Sallallaahu 'Alayhi wa Sallam) had seven armours.

Dhaat al-Wishaah

Dhaat al-Hawaashiy

Dhaat al-Fudhool

Fiddah

Saghdiyyah or Sa'diyyah

Batraa'

Khirniq

In the Ahadeeth, there are narrations regarding six bows, seven horses, three shields, five spears and a sac, which are mentioned below for the sake of blessings as they are related to the current topic.

Bows:	**Horses:**	**Spears:**	**Shields:**
Al-Zauraa'	Al-Saif	Al-Mathwaa	Al-Zalooq
Al-Rauhaa'	Al-Mudtajaz	Al-Muthannaa or Al-Munthanaa	Al-Qanaq or Al-Fataq
Al-Safraa'	Al-Zarb or Al-Tarb	Al-Baghaa or Al-Baydhaa	
Shauhat	Al-Laheef	Umzah	
Al-Katoom	Al-Lizaar	Harbah	
Al-Sadaad	Al-Ward		
	Subhah		

There was an image of a drum or a frog on the third shield. When the Prophet (Sallallaahu 'Alayhi wa Sallam) moved his hand over it, it disappeared miraculously. The sac, in which the Prophet (Sallallaahu 'Alayhi wa Sallam) collected his arrows, was called "Kaafoor".

Chapter No: 14

بَابُ مَا جَاءَ فِي صِفَةِ مِغْفَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The helmet of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا عِيسَى بْنُ أَحْمَدَ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ : حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ ، وَعَلَى رَأْسِهِ الْمِغْفَرُ قَالَ : فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ ، فَقَالَ لَهُ : ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ : اقْتُلُوهُ. قَالَ ابْنُ شِهَابٍ : وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَوْمَئِذٍ مُحْرِمًا.

Translation: Hadhrat Anas RA reports that on the day of victory over Makkah, Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) was wearing a helmet over his blessed head while entering the city. When he removed it, a person came and informed, “ibn Khatal stands attached to the coverings of Ka’bah.” The Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “Kill him.”ibn Shihaab states that it has reached me that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) was not in the state of Ihraam on that day.

Zubdah:

In the battlefield, in order to safeguard oneself from injuries, an iron headgear is worn which in known as “Helmet”. When the Prophet (Sallallaahu ‘Alayhi wa Sallam) entered Makkah al-Mukarramah on the day of victory, there was a black turban on his blessed head and he was wearing an armour over it. On reaching the city, he (Sallallaahu ‘Alayhi wa Sallam) removed the helmet and kept the turban tied. Hence, those narrations, which mention the wearing of the turban, are also correct.

On the day of victory over Makkah, the Prophet (Sallallaahu ‘Alayhi wa Sallam) announced that whoever takes refuge in Baytullaah (the house of Allaah Ta’ala), in Abu Sufyaan’s home or within his/her own home, then they shall be granted safety. However, eleven men and six women were such that they were to be executed wherever found. Their sins were of such degree that they could not be forgiven. Even out of these, seven men and two women had brought faith and embraced Islam.

Out of those eight who were not granted safety, one was ‘Abdul ‘Uzza bin Khatal, who had come to Madinah Munawwarah as a Muslim. He was named ‘Abdullaah. The Prophet (Sallallaahu ‘Alayhi wa Sallam) had sent him towards a tribe to collect Zakaat. Along with him was his slave. This ill-fated person killed his slave just because he got a little late in preparing the food. Fearing a retaliation (Qisaas), he became an apostate and went away to Makkah

Mukarramah. After reaching there, he himself along with his two maidservants started condemning the Prophet (Sallallaahu 'Alayhi wa Sallam). Hence, when the Prophet (Sallallaahu 'Alayhi wa Sallam) entered victorious in Makkah Mukarramah, he clung to the cover of Ka'bah. Outwardly, it seems that he must have wailed over his previous sins and at the same time, he must have thought that these people, as they do revere the Ka'bah, shall leave me if seen attached to its cover. Probably, that is why someone informed the Prophet (Sallallaahu 'Alayhi wa Sallam) that he has attached himself to the cover of Ka'bah, but the Prophet (Sallallaahu 'Alayhi wa Sallam) gave an order to execute him there itself. Therefore, Hadhrat Abu Barzah Aslamiy RA executed him in between Makaam Ibraaheem and Hajr Aswad.

Chapter No: 15

بَابُ مَا جَاءَ فِي عِمَامَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The turban of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍقَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ، عَنْ حَمَّادِ بْنِ سَلَمَةَ ، ح وَحَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ : حَدَّثَنَا وَكِيعٌ ، عَنْ حَمَّادِ بْنِ سَلَمَةَ ، عَنْ أَبِي الزُّبَيْرِ ، عَنْ جَابِرٍقَالَ : دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

Translation: Hadhrat Jaabir RA reports that on the day of victory, when the Prophet (Sallallaahu ‘Alayhi wa Sallam) entered Makkah, there was a black turban on his blessed head.

Zubdah:

It is an immaculate Sunnah to tie the turban on the head. The Prophet (Sallallaahu ‘Alayhi wa Sallam) has tied the turban himself, praised it and has also recommended to tie it. There is a narration in Fath al-Baari which says, “Tie a turban, it helps create clemency”. The narration of Ayni says, “Tie a turban. It’s a salient feature of Islam and it differentiates between a Muslim and a non-believer.”

A saffron coloured turban should not be worn. Any other coloured turban is permissible. Albeit, the Prophet (Sallallaahu ‘Alayhi wa Sallam) has worn a black turban and has praise wearing a white one.

The Prophet (Sallallaahu ‘Alayhi wa Sallam) has used a long as well as short turban. The long turban was of 12 cubits and the short one was about 6-7 cubits in length.

As for the tail (Shamlah) of the turban, the blessed habit of the Prophet (Sallallaahu ‘Alayhi wa Sallam) had differed. He would usually leave a tail to the extent that some ‘Ulama have written that it is not proven to tie a turban without a tail. However, it is proven through research that he (Sallallaahu ‘Alayhi wa Sallam) used to tie (a turban) without a tail as well. Again, there had been varied habits as for leaving a tail. At times in the front on the right side, at the back in between the shoulders, at times he (Sallallaahu ‘Alayhi wa Sallam) left both the ends of the turban as tails. Allaamah Munaawi AR writes that although, all the alternatives are proven, a better and more correct alternative is to leave the tail at the back in between the shoulders. (Haashiyah Jam’u al-Wasaail li al-Munaawi, V. 1, Pg. 206)

The tail of the turban left at the back should not exceed halfway to the loin and to tie the turban with vanity and haughtiness, so as to look down upon others, is absolutely impermissible. May Allaah Ta’ala protect us. Aameen.

Chapter No: 16

بَابُ مَا جَاءَ فِي صِفَةِ إِزَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The wraparound (lungi) of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا أَيُّوبُ ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ ، عَنْ أَبِي بُرْدَةَ قَالَ : أَخْرَجَتْ إِلَيْنَا عَائِشَةُ ، كِسَاءً مُلَبَّدًا وَإِزَارًا غَلِيظًا ، فَقَالَتْ : قُبِضَ رُوحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَيْنِ.

Translation: Hadhrat Burdah RA reports that Umm al-Mu’mineen (my mother) Hadhrat ‘Aa-ishah RA, once, took out a patched sheet of cloth and a thick wraparound (lungi) and showed them to us and said, “Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) left this world in these two garments.”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا أَبُو الأَحْوَصِ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ مُسْلِمِ بْنِ نَذِيرٍ ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ : أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَضَلَةِ سَاقِي أَوْ سَاقِهِ فَقَالَ : هَذَا مَوْضِعُ الإِزَارِ ، فَإِنْ أَبَيْتَ فَأَسْفَلَ ، فَإِنْ أَبَيْتَ فَلاَ حَقَّ لِلإِزَارِ فِي الْكَعْبَيْنِ.

Translation: Hadhrat Hudhayfaa RA reports that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) held his calf or mine and said, “This is the place to tie a wraparound. If you would like to lower it then lower it a little. However, if you want to lower it a little further then (understand) that the wraparound has no right over the ankles (i.e. the wraparound should not cover the ankles).”

Zubdah:

In this chapter, mention has been made about the wearing of a wraparound only. However, there is mention, about the trousers in other narrations. The Prophet (Sallallaahu ‘Alayhi wa Sallam) had bought a trouser at some occasion and praised it but there is no proof about him wearing it in any Sahih Hadeeth. The wearing of pyjama or trousers is not proven as it has been proven regarding the wearing of a wraparound, although, wearing them is proper and permissible in Shariah. When the Muslims emigrated to Madinah Munawwarah, (they saw) the jews wearing only trousers. They did not wear a wraparound. When the Prophet (Sallallaahu ‘Alayhi wa Sallam) was asked about this, he said, “You too wear trousers at times and at times tie a wraparound, so that there is neither complete similitude with the Jews nor complete opposition.”

Often, the blessed habit of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was to tie a wraparound below and wear a shawl on the upper body. The shawl was four cubit in length, and two and a half cubit wide. According to other narration, it was six cubit in length, and three cubit-one handspan wide. The blessed wraparound was four cubit-one handspan in length, and two cubits wide.

The Prophet (Sallallaahu ‘Alayhi wa Sallam) was habituated to wear simple and inexpensive garments until the time he passed away, so much so that he used to wear patched clothes. Although, the victories were being gained and the kings of other countries were sending gifts and presents, the personal lifestyle of the Prophet (Sallallaahu ‘Alayhi wa Sallam) remained old fashioned and whatever was received, he distributed among others. The reality is that the life of the Prophet (Sallallaahu ‘Alayhi wa Sallam) had remained extremely simple and never

did any change occur to it. From the biographies of the Prophet (Sallallaahu ‘Alayhi wa Sallam), it is learnt that no oil could be found to light the lamp in the home on the last night of the blessed life of the Prophet (Sallallaahu ‘Alayhi wa Sallam). Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA got it on loan from the neighbours and lit the lamp.

To suspend a wraparound or a pyjama below the ankles is Haraam. If there is a valid reason, for example, someone has a wound or a blister and a housefly or something sits on it, then it is permissible for such a person to lower the wraparound below the ankles for protection, till the wound heals. It should not be lowered once the wound heals.

To cover the ankles is Haraam but with two conditions:

نَازِلًا: the garment should be suspended from the top. Hence, there is no harm if the ankles are covered with socks.

قَائِمًا: one has to be in a standing position. Ruku’ (bowing) is also included therein. The motif is that the legs are in a standing position. If one is sitting or sleeping, then there is no harm in covering the ankles.

And Allaah is the most knowledgeable of what is correct.

Chapter No: 17

بَابُ مَا جَاءَ فِي مِشْيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The (style of) walking of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا ابْنُ لَهِيعَةَ ، عَنْ أَبِي يُونُسَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : وَلاَ رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ ، وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مِشْيَتِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّمَا الْأَرْضُ تُطْوَى لَهُ إِنَّا لَنُجْهِدُ أَنْفُسَنَا وَإِنَّهُ لَغَيْرُ مُكْتَرِثٍ.

Translation: Hadhrat Abu Hurayrah RA states, “I haven’t seen anything more beautiful than Rasulullaah (Sallallaahu ‘Alayhi wa Sallam). It seemed as if the sun orbited on his blessed face. I haven’t seen anyone faster than him, it seemed as if the earth was being furled for him. We would put ourselves in difficulty while walking with him and he was still at his normal pace.”

Zubdah:

The summary of this narration and other narrations is that the pace of the Prophet’s (Sallallaahu ‘Alayhi wa Sallam) blessed walk was faster than a normal person. His walking was such that it seemed as if he was coming down a slope, although he had been walking on a plain ground. The Prophet (Sallallaahu ‘Alayhi wa Sallam) used to lift the foot and walk by leaning forward, in a way someone does while coming down a slope.

Chapter No: 18

بَابُ مَا جَاءَ فِي جِلْسَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The style of sitting of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ : حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَسَّانَ ، عَنْ جَدَّتَيْهِ ، عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ ، أَنَّهَا رَأَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَهُوَ قَاعِدٌ الْقُرْفُصَاءَ قَالَتْ : فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَخَشِّعَ فِي الْجِلْسَةِ أُرْعِدْتُ مِنَ الْفَرَقِ.

Translation: Hadhrat Qaylah bint Makhramah RA reports that she saw Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) sitting in a squatting position in the masjid. She states, “When I saw the Prophet (Sallallaahu ‘Alayhi wa Sallam) in this humble position, I started to tremble by his awe.”

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ ، وَغَيْرُ وَاحِدٍ قَالُوا : حَدَّثَنَا سُفْيَانُ ، عَنِ الزُّهْرِيِّ ، عَنْ عَبَّادِ بْنِ تَمِيمٍ ، عَنْ عَمِّهِ ، أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.

Translation: Hadhrat ‘Abdullaah bin Zayd RA reports, “I saw the Prophet (Sallallaahu ‘Alayhi wa Sallam) lying flat in the masjid in such a position that he had kept one foot of his on top of the other.”

Zubdah:

Squatting Position (مُسْتَلْقِيًا): In this position, one sits on the buttocks, seated on the ground, knees in upright position and making a loop with one’s hands around the shanks. This position denotes humility and humbleness. In it is comfort as well, as has been narrated in a Hadeeth that the squatting position is the wall of Arabia (i.e. as there are no walls in the jungle to lean on, it acts as a wall).

The Prophet (Sallallaahu ‘Alayhi wa Sallam) himself and the companions RA sat in a squatting posture most of the time. However, it is proven to sit in other postures as well. In a narration of Abu Dardaa’ RA, it is mentioned that after the Fajr Salaah, the Prophet (Sallallaahu ‘Alayhi wa Sallam) used to sit cross legged in the masjid till sunrise.

Many a times, the cloth was wrapped across the waist and shanks rather than the hands which caused more comfort.

In the second Hadeeth, there is a mention of lying flat. One format is to lay the legs straight and keep one foot over the other. Otherwise, the second format of lying flat i.e. to keep a knee upright and put the foot of other leg over it, has been prohibited. This is on account of the general custom among the Arabs to wear a wraparound and in this second posture, it is very much feared that the Satr shall become uncovered. However, if one has worn a trouser or a pyjama then any posture of lying flat can be adopted without any harm.

Chapter No: 19

بَابُ مَا جَاءَ فِي تُكَأَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The pillow of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ الْبَغْدَادِيُّ قَالَ : حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ ، عَنِ إِسْرَائِيلَ ، عَنْ سِمَاكِ بْنِ حَرْبٍ ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وِسَادَةٍ عَلَى يَسَارِهِ.

Translation: Hadhrat Jaabir bin Samurah RA reports, “I saw Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) leaning on a pillow which was to his left.”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا شَرِيكٌ ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ ، عَنْ أَبِي جُحَيْفَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَمَّا أَنَا فَلاَ آكُلُ مُتَّكِئًا.

Translation: Hadhrat Juhaifah RA reports that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) said, “I do not eat while leaning on anything.”

Zubdah:

It is proven from Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) to sit while reclining. Even if there is no excuse, for one’s comfort, a pillow can be put up to one’s right or left. If there is any discomfort, one can put up a pillow at the back and lean on it. There is no harm in it. It’s alright.

To sit and recline is alright; however, to eat while reclining is an act of the arrogants. The Prophet (Sallallaahu ‘Alayhi wa Sallam) has never eaten while reclining. He always ate while seated on a horizontally laid thigh or both the thighs laid on the floor (as in Salaah when reciting Tashahhud). If there is an excuse, then that’s a different matter.

‘Ulama have written that there are four ways of reclining and all are included therein:

Leaning the right or left side on a pillow or a wall

To support using the palm on the ground

To sit cross legged on a mattress etc.

To support the waist on a pillow or a wall

The food intake increases when one eats while reclining, the belly grows big and the food doesn’t get digested quickly.

Chapter No: 20

بَابُ مَا جَاءَ فِي اتِّكَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The walking of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) with support

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ الْخَفَّافُ الْحَلَبِيُّ قَالَ : حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ : دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ وَعَلَى رَأْسِهِ عِصَابَةٌ صَفْرَاءُ فَسَلَّمْتُ عَلَيْهِ ، فَقَالَ : يَا فَضْلُ قُلْتُ : لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ : اشْدُدْ بِهَذِهِ الْعِصَابَةِ رَأْسِي قَالَ : فَفَعَلْتُ ، ثُمَّ قَعَدَ فَوَضَعَ كَفَّهُ عَلَى مَنْكِبِي ، ثُمَّ قَامَ فَدَخَلَ فِي الْمَسْجِدِ وَفِي الْحَدِيثِ قِصَّةٌ.

Translation: Hadhrat Fadhl bin ‘Abbaas RA states, “I visited Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) during his final illness wherein he passed away. At that time, he had a yellow band on his blessed head. I greeted him with salaam. He (Sallallaahu ‘Alayhi wa Sallam) said, “O Fadhl!”. I replied, “O Rasulallaah (Sallallaahu ‘Alayhi wa Sallam), I am here.” He (Sallallaahu ‘Alayhi wa Sallam) said, “Fasten this band tightly on my head.” I did that. Then he (Sallallaahu ‘Alayhi wa Sallam) got seated and while keeping his hand on my shoulder, stood up and came to the masjid.”

There is also a long incident in this hadeeth.

Zubdah:

The previous chapter mentioned the sitting of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) while taking a support and this chapter is regarding the walking of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) with the help of a support.

The incident for which there is a mention in this hadeeth is as follows:

Once the Prophet (Sallallaahu ‘Alayhi wa Sallam) went to the masjid and while being seated on the pulpit asked (Hadhrat Fadhl RA) to call and gather people. Hadhrat Fadhl said that he gathered people. After praises and laudation, he delivered the following speech:

“The time for me to leave you is near. So, if I have hit someone on his waist then I present my waist. Take your revenge. If I have degraded someone’s honour, then he can avenge with my honour. If anyone claims money, then demand your money. No one should assume that by demanding, it is feared that he shall create malice in my heart because neither keeping malice is my disposition nor it befits my status. Do understand this well! The one who demands his right is beloved to me or that he forgives me so that I go to my lord with gaiety. I shall not suffice on my announcement just once. I shall announce it again.”

Thereafter, he descended the pulpit. After performing the Zuhr Salaah, he ascended the pulpit again and repeated the same announcement. Hence, he iterated the previous matter regarding malice and he also stated that if anyone has any due then it has to be paid back. They should not pay heed to the disrepute in this world as the disrepute of this world is negligible as compared to the hereafter.

A person got up and said that you owe me three dirhams. The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Neither do I want to refute anyone putting up his demand nor do I ask him to take an oath but I do want to ask him, how is that?" This person answered, "One day someone came to you and asked for something. You had asked me to offer him three dirhams." The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Fadhl, pay him his three dirhams." After this, other person got up and said, "I have three dirhams of Bayt al-Maal. I had taken them dishonestly." The Prophet (Sallallaahu 'Alayhi wa Sallam) asked, "Why were you dishonest?" He replied, "I was in extreme need." The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Fadhl, take from him three dirhams."

After this the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Whoever is concerned about his state of affairs then ask me to supplicate." A person got up and said, "O Rasulallaah (Sallallaahu 'Alayhi wa Sallam)! I am a liar, a hypocrite, and suffer from too much sleep." The Prophet (Sallallaahu 'Alayhi wa Sallam) supplicated for him, "O Allaah! Grant him truthfulness, (complete) faith, health from oversleeping."

After this, one more person got up and said, "O Rasulallaah (Sallallaahu 'Alayhi wa Sallam), "I am a liar, a hypocrite, no sin is left that I have not perpetrated." Hadhrat 'Umar RA admonished him, "Are you trying to spread your sins?" The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "'Umar, be quiet! The dishonour of this world is lighter than the dishonour of the hereafter." Thereafter, the Prophet (Sallallaahu 'Alayhi wa Sallam) supplicated. "O Allaah! Grant him truthfulness, (complete) faith, and improve his state of affairs."

Thereafter, Hadhrat 'Umar RA said something to the gathering, to which the Prophet commented, "'Umar is with me and I am with 'Umar. After me, righteousness (Haq) is with 'Umar wherever he may go."

In another narration, it is reported that one more person stood up and said, "O Rasulallaah (Sallallaahu 'Alayhi wa Sallam)! I am a coward and suffer from oversleeping." The Prophet (Sallallaahu 'Alayhi wa Sallam) supplicated for him too.

Hadhrat Fadhl reports, "We used to see no one more courageous than him." Thereafter, the Prophet (Sallallaahu 'Alayhi wa Sallam) went to Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA and made a similar announcement to an assembly of women.

Chapter No: 21

بَابُ مَا جَآءَ فِي صِفَةِ أَكْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasulullaah's (Sallallaahu 'Alayhi wa Sallam) blessed way of eating

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ قَالَ : حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ ، عَنْ أَبِيهِ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ بِأَصَابِعِهِ الثَّلَاثِ وَيَلْعَقُهُنَّ.

Translation: Hadhrat Ka'b RA reports that Rasulullaah (Sallallaahu 'Alayhi wa Sallam) used to eat the food with three fingers and also licked them later.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ : حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ : حَدَّثَنَا مُصْعَبُ بْنُ سُلَيْمٍ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ : أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمْرٍ فَرَأَيْتُهُ يَأْكُلُ وَهُوَ مُقْعٍ مِنَ الْجُوعِ.

Translation: Hadhrat Anas bin Maalik RA reports, "Dates were brought to Rasulullaah (Sallallaahu 'Alayhi wa Sallam) and I saw that he was eating those dates. Out of hunger, he was sitting in a squatting posture while reclining over something."

Zubdah:

One of the etiquettes of eating food is to eat with three fingers (middle finger, first finger and the thumb) because eating with one finger is a means of earning Allaah Ta'ala's displeasure. To eat with two fingers denotes pride and arrogance. To eat with three fingers is a Sunnah and to eat with four-five fingers denotes avarice and greediness. Many a times, the stomach gets heavy and the food gets obstructed in the throat. Hence, the best way is to eat the food with three fingers. However, if there is an excuse or necessity, for example, if the food is such that it is difficult to eat with three fingers then there is no harm. Comparatively in recent times, a sweet made in Mianwali (a district in Punjab province of Pakistan) known as Makhadi Halwa, it gets disintegrated on becoming dry.

To lick the fingers after eating is also a Sunnah. From some narrations, it is proven to lick thrice and in some narrations, the sequence has also been mentioned i.e. the Prophet (Sallallaahu 'Alayhi wa Sallam) licked the middle finger first, then the first finger and then the blessed thumb.

In Muslim Shareef, the reason for licking the fingers is also mentioned. While giving encouragement to lick the fingers, the Prophet (Sallallaahu 'Alayhi wa Sallam) said:

فَإِنَّهُ لَا يَدْرِيْ فِيْ أَيِّ طَعَامِهِ الْبَرَكَةُ.

A person doesn't know in which part of his food Allaah Ta'ala has put blessings (Barakah). (Sahih Muslim, Hadeeth No. 2033)

It is possible that this part of food which got stuck to ones finger contains more blessings. Therefore, there is a command to lick them.

Some fools dislike licking their fingers. They do not understand that the part of food that is sticking to their fingers is the same food that was being eaten for so long. What is new in this? Think! A spoon full of Phirny (a sweet dish made of milk and rice) is put in the mouth. Then this very spoon coated with saliva is put back in the saucer and the process is repeated twice, thrice…

Haafiz ibn Hajar AR writes: "If someone considers his own deed to be ugly then it can be commented upon. But by looking down upon the deed of the Prophet (Sallallaahu 'Alayhi wa Sallam) there is a fear of infidelity (kufr). Hence, even if someone has a natural dislike, one should try getting used to it."

To recline while eating has been prohibited in ahaadeeth. However, here it was on account of weakness, hence, nothing objectionable. It has already been mentioned that there is no harm to recline and eat on account of some excuse.

In a narration, it has been mentioned that the Prophet (Sallallaahu 'Alayhi wa Sallam), after completing the meal, would present his fingers (those used for eating) to someone so that he too could lick the blessed fingers. How fortunate would have been the person who was honoured with the licking of the blessed fingers of the Prophet (Sallallaahu 'Alayhi wa Sallam)!

Chapter No: 22

بَابُ مَا جَاءَ فِي صِفَةِ خُبْزِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The bread of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ : حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنَفِيُّ ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ : حَدَّثَنَا أَبُو حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ، أَنَّهُ قِيلَ لَهُ : أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّقِيَّ ؟ - يَعْنِي الْحُوَّارَى - فَقَالَ سَهْلٌ : مَا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّقِيَّ حَتَّى لَقِيَ اللَّهَ عَزَّ وَجَلَّ تَعَالَى ، فَقِيلَ لَهُ : هَلْ كَانَتْ لَكُمْ مَنَاخِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ : مَا كَانَتْ لَنَا مَنَاخِلُ. قِيلَ : كَيْفَ كُنْتُمْ تَصْنَعُونَ بِالشَّعِيرِ ؟ قَالَ : كُنَّا نَنْفُخُهُ فَيَطِيرُ مِنْهُ مَا طَارَ ثُمَّ نَعْجِنُهُ.

Translation: It was asked to Sahl ibn Sa’d RA, “Did Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) ate bread made of sieved flour (refined flour)?” Hadhrat Sahl RA replied, “The refined flour would never have appeared in front of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) till his final age.” The questioner asked again, “Did you have the sieves at the time of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)?” Hadhrat Sahl answered, “They were not there.” The questioner asked again, “What did you do with barley i.e. how did you make bread from barley?” Hadhrat Sahl answered, “We used to blow over its flour. The coarser particles flew away and with the remaining, we prepared dough.”

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ : حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ ، عَنْ مُجَالِدٍ ، عَنِ الشَّعْبِيِّ ، عَنْ مَسْرُوقٍ قَالَ : دَخَلْتُ عَلَى عَائِشَةَ ، فَدَعَتْ لِي بِطَعَامٍ وَقَالَتْ : مَا أَشْبَعُ مِنْ طَعَامٍ فَأَشَاءُ أَنْ أَبْكِيَ إِلَّا بَكَيْتُ . قَالَ : قُلْتُ لِمَ ؟ قَالَتْ : أَذْكُرُ الْحَالَ الَّتِي فَارَقَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا ، وَاللَّهِ مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ مَرَّتَيْنِ فِي يَوْمٍ.

Translation: Hadhrat Masrooq AR states, “When I visited Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA, she ordered food for me and said, “I do not eat my fill but when I feel like crying, I cry.” Hadhrat Masrooq AR asked, “What is the reason for your crying?” So she RA informed, “I remember the condition in which Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) left this world. Wallaahi, he (Sallallaahu ‘Alayhi wa Sallam) never ate bread or meat to his fill twice in a day.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ ، حَدَّثَنَا عَبْدُ الْوَارِثِ ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ قَالَ : مَا أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خِوَانٍ وَلاَ أَكَلَ خُبْزًا مُرَقَّقًا حَتَّى مَاتَ.

Translation: Hadhrat Anas bin Maalik RA reports that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) had neither eaten food on a table nor did he eat bread made from refined flour until he left this world.”

Zubdah:

At the time of the Prophet (Sallallaahu ʻAlayhi wa Sallam), wheat and refined wheat flour was available to the wealthy because wheat was not cultivated on his native land rather it was imported from far off territories like Shaam. Hence, simple bread made from barley was available to the Prophet (Sallallaahu ʻAlayhi wa Sallam) and he (Sallallaahu ʻAlayhi wa Sallam) showed his gratitude over it. Bread made of refined wheat flour (Maida) is absolutely not proven to be from the Prophet's (Sallallaahu ʻAlayhi wa Sallam) diet.

Bread was not made from sieved barley flour and that too, was not available daily. This wasn't just the Prophet's (Sallallaahu ʻAlayhi wa Sallam) routine. This was the condition of his family as well, and were not fortunate enough to get even barley bread for many days.

Similarly, the Prophet (Sallallaahu ʻAlayhi wa Sallam) never poured the curry in a small dish because there was only one big utensil in which the curry was poured. The Prophet (Sallallaahu ʻAlayhi wa Sallam) never ate food on a table as this is a way of the arrogants. And nowadays, it should be refrained from even more as it is the way of the Jews and the Christians and we have been ordered to oppose the ways of the non-believers. However, It is a Sunnah to eat by spreading the tablecloth (on the floor).

Chapter No: 23

بَابُ مَا جَاءَ فِي صِفَةِ إِدَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The curry of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ قَالَ : حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ ، عَنْ سُفْيَانَ ، عَنْ مُحَارِبِ بْنِ دِثَارٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : نِعْمَ الإِدَامُ أَوِ الْأُدْمُ : الْخَلُّ.

Translation: Hadhrat Jaabir bin ‘Abdullaah RA reports that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) said, “Vinegar is such a good curry.”

Zubdah:

In different countries of the world, vinegar is produced from grapes, jamun (Syzygium cumini), and sugar cane etc. Vinegar is a bit acidic; hence, it is harmful to people with neural disorders and some of those who are cold tempered. The Prophet (Sallallaahu ‘Alayhi wa Sallam) used to relish it and say, “It’s such a good curry.” In a narration, it is reported that a home which has vinegar, is not in need (of curry). In a narration reported by Hadhrat Umm Haani RA, it is mentioned that a home with vinegar is not bereft of curry. It has also been reported in a Hadeeth that vinegar is a curry of previous Prophets AS. (Sunan ibn Maajah, Chapter: al-I’tidaam bi al-Khall, Hadeeth Number: 3318)

The reason is that not much time and effort is spent on it. The bread is eaten with ease, available all the time without difficulty, far away from drudgery. Lessening of resources is indeed the motif of life. Apart from this, there are many exclusive benefits in vinegar. It kills worms in the stomach, helps in digestion, dissipates heat and has good taste. It removes phlegm and yellow bile, and increases appetite.

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ الْبَغْدَادِيُّ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ ، عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ سَفِينَةَ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : أَكَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحْمَ حُبَارَى.

Translation: Hadhrat Safeenah RA reports, “(on one occasion) I ate the meat of Houbara (a bird of Bustard family) with Rasulullaah (Sallallaahu ‘Alayhi wa Sallam).”

Zubdah:

Safeenah means a boat. Hadhrat Safeenah was nicknamed so because like a boat he too used to carry a lot of things during a journey.

Houbara (Bustard) is a wild bird which is less plump than a rooster but considerably fleshy. It’s neck, tail and legs are a bit longer. It’s of Khaki colour and makes a lot of noise when about to fly. It is swift and very powerful. Some have named it Surkhaab, Batayr (Quail), Chakka Chakotiy, and Tagdariy. Muhit-i-Aazam mentions that it is called as Hubrah, Sha’urat and Shawwaal in Persian, Charsako in Hindi and the Greeks call it Guluman.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ، عَنْ أَيُّوبَ ، عَنِ الْقَاسِمِ التَّمِيمِيِّ ، عَنْ زَهْدَمٍ الْجَرْمِيِّ قَالَ : كُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ : فَقَدَّمَ طَعَامَهُ وَقَدَّمَ فِي طَعَامِهِ لَحْمَ دَجَاجٍ وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرُ كَأَنَّهُ مَوْلًى قَالَ : فَلَمْ يَدْنُ فَقَالَ لَهُ أَبُوْ مُوْسٰى : اُدْنُ ، فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ مِنْهُ ، فَقَالَ : إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَذِرْتُهُ فَحَلَفْتُ أَنْ لاَ أَطْعَمَهُ أَبَدًا.

Translation: Hadhrat Zahdam Jarmiy reports that we were seated with Hadhrat Abu Moosaa Ash'ariy RA and soon his food was fetched which contained chicken meat. In this gathering, there was a red coloured man from the tribe of banu Taymillaah, who looked like a freed slave. He did not join us in eating. Abu Moosaa Ash'ariy RA said, "Come near (and eat). I have seen Rasulullaah (Sallallaahu 'Alayhi wa Sallam) eat from chicken's meat. The person said, "I have seen the chicken eat filthy things and hence, it seems unpleasant to me. Therefore, I have taken a vow not to eat it."

Zubdah:

If a halaal animal frequently eats filthy things, then it shall be Makrooh to eat its meat. This filth eating animal loses its smelling ability and hence, dislikes good food and keeps on feeding on filthy and impure things. Such an animal is called "Jalaalah".

The ruling for such animal is that if it is big such as cow, sheep, goat etc. then it should be kept at home and be given pure and clean food for ten days. Its meat will not be Makrooh anymore. If the animal is small such as a chicken, then it should be kept indoors for three days and fed pure food instead of unclean things. Its meat shall not be Makrooh to eat then.

A chicken usually eats good things. Although, it does feed at unclean places at times. However, it is neither classified under 'Jalaalah" nor does its meat stink. Therefore, there is no harm in eating its meat.

The chicken's meat is very beneficial. It's hot and digests quickly. It strengthens the brain and vital organs. It clears the voice and makes the colour pleasant. It gives strength to one's intelligence as well. Above all, it has been proven to be a Sunnah. It should be clear that we are talking about domestic chicken/hen (Desi) not the broiler chicken (commercial).

حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ : حَدَّثَنَا مَعْمَرٌ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ أَبِيهِ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ ؛ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ.

Translation: Hadhrat 'Umar ibn al-Khattaab RA reports that Rasulullaah (Sallallaahu 'Alayhi wa Sallam) said, "Consume Olive oil and massage with it because it has been created from a blessed tree."

Zubdah:

Olive has been mentioned many a times in Qur'an al-Kareem to the extent that Allaah Ta'ala has sworn by its name. The Prophets AS have supplicated so that, it be blessed. It is mostly cultivated in Shaam (Syria and adjoining territories) and seventy Prophets AS have been sent to Shaam. The physical and material sign of Olive's blessedness is that every part of it is beneficial. Its wood, leaves, fruits and even its shadow, as it is dense, are useful to man.

Hadhrat ibn ‘Abbaas RA states that everything of it is beneficial. Its oil is useful in burning, consuming and tanning. It is used as a fuel and the ash is used for washing silk. Hadhrat Abu Nu’aim RA states that there is cure for seventy diseases in it, and leprosy is one of them.

Hadhrat Shah Abdul Azeez Muhaddeeth Dehlvi AR (D. 1239 A.H.) states in Tafseer Azeezi: Fruits of Olive are very strong. They are added to Pulaav (Pilaf) which makes it more appetising and digestible. Olive oil is extremely beneficial for human muscles. Massaging with Olive oil is highly beneficial to those suffering from paralysis and to those who have weak muscles.

The Olive trees have long life. Usually it bears fruit in the twelfth year and most of them live at least a thousand years.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ، قَالاَ : حَدَّثَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ الدُّبَّاءُ فَأُتِيَ بِطَعَامٍ ، أَوْ دُعِيَ لَهُ فَجَعَلْتُ أَتَتَبَّعُهُ فَأَضَعُهُ بَيْنَ يَدَيْهِ لِمَا أَعْلَمُ أَنَّهُ يُحِبُّهُ.

Translation: Hadhrat Anas bin Maalik RA reports, “The Prophet (Sallallaahu ‘Alayhi wa Sallam) relished eating the pumpkin/gourd. Once, food was brought to him or that he went on an invitation. I was with him too. I picked up the pieces of pumpkin/gourd and kept on putting them in front of the Prophet (Sallallaahu ‘Alayhi wa Sallam) because I knew that the Prophet (Sallallaahu ‘Alayhi wa Sallam) liked the pumpkin/gourd very much.”

Zubdah:

The Prophet (Sallallaahu ‘Alayhi wa Sallam) liked the curry of pumpkin/gourd very much. Be they the pieces of pumpkin/gourd or it’s soup, both of them were his favourite. In a narration of Hadhrat Anas RA, it is mentioned that the Prophet (Sallallaahu ‘Alayhi wa Sallam) went on an invitation. He searched and ate the pieces of pumpkin/gourd from all sides of the bowl. Hadhrat Anas RA states, “From that day onwards, pumpkin/gourd became my favourite.” Hadharat Anas RA states, “Whenever I had the food prepared, if possible, it would be of pumpkin/gourd or got pumpkin/gourd added to the food.”

The Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “The pumpkin/gourd is a very good thing. It’s my brother Yunus’ AS plant.” When the Prophet Yunus AS came out of the fish’s stomach, the skin of his blessed body had become extremely soft due to the heat of fish’s stomach. There wasn’t any shade giving tree on the seashore. Allaah Ta’ala shaded him with the pumpkin/gourd vine which is mentioned in Qur’an al-Kareem:

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ **Surah** al-Saaffaat: 146

and We caused a tree of gourds to grow over him. (Surah al-Saaffaat: 146)

Pumpkin/Gourd, despite being moist, strengthens the memory and sharpens the intelligence.

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ ، وَسَلَمَةُ بْنُ شَبِيبٍ ، وَمَحْمُودُ بْنُ غَيْلاَنَ ، قَالُوا : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ.

Translation: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) loved the Halwaa' and honey.

Zubdah:

Anything sweet is known as Halwaa' in Arabic. It does not refer to our well-famed Halwa which is made by mixing flour, semolina (suji), and clarified butter (ghee), sugar etc. Although, according to the definition, honey is included in Halwaa'; it is mentioned separately on account of its special characteristics.

Some Muhadditheen opine that the standard Halwa made from flour, clarified butter etc. is referred to in the above hadeeth. It is said that Hadhrat Uthmaan RA was the first to prepare and present the Halwa to the Prophet (Sallallaahu 'Alayhi wa Sallam). This Halwa was prepared from flour, honey and clarified butter because sugar was not in vogue at that time. Honey and dates were used instead of sugar.

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ ، عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : أُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا.

Translation: Hadhrat Abu Hurayrah RA reports that meat was brought to the Prophet (Sallallaahu 'Alayhi wa Sallam). He (Sallallaahu 'Alayhi wa Sallam) was presented with a shoulder. The Prophet (Sallallaahu 'Alayhi wa Sallam) like the shoulder (meat), which he relished by cutting it with his teeth.

Zubdah:

The Prophet (Sallallaahu 'Alayhi wa Sallam) liked the meat from the front legs (shoulders) of a goat. Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports that meat would be available to the Prophet (Sallallaahu 'Alayhi wa Sallam) just occasionally and the shoulder meat would get cooked quickly. Although, there could have been other reasons as well. According to the narrations, the Prophet (Sallallaahu 'Alayhi wa Sallam) was fed poisoned shoulder meat whose effect remained till his old age.

Other than this, the Prophet (Sallallaahu 'Alayhi wa Sallam) has said that the best meat is tenderloin (putth ka gost). This meat is adjacent to the backbone which also has fat. This meat is extremely delicious and of high quality. However, from the hadeeth of Jaabir RA it is known that the Prophet (Sallallaahu 'Alayhi wa Sallam) liked meat even without specifying any part of it.

The Prophet (Sallallaahu 'Alayhi wa Sallam) has also recommended to eat the meat by cutting it with one's teeth. Therefore, it is mentioned in a hadeeth, "Cut meat with the teeth and eat, because it helps much in digestion and is favourable to the body." This in under general condition. Albeit, under unusual conditions, for example, the piece of meat is quite big and it is not possible to make each morsel with hand, the use of knife will also be permissible and it is proven through narrations. However, the meat should not be cut with knife and eaten without valid reason and necessity; as this has been prohibited through narrations and it has been declared as a way of the non-believers. Hence, one should be cautious about it.

An important point is that the wudhu doesn't get invalidated by eating roasted meat. Rather, it stays intact. Some narrations, through which the prohibition is understood, were about an older practice. They are abrogated ahaadeeth.

From some narrations, permissibility of eating in the masjid is understood. In this regards, it should be borne in mind that eating in the masjid is definitely not correct. However, under necessity, the wayfarers and students can eat in the masjid if no other place is available. Those in I'tekaaf shall eat in the masjid but it is necessary to consider the etiquettes of the masjid.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ ، عَنْ قَتَادَةَ ، عَنْ شَهْرِ بْنِ حَوْشَبٍ ، عَنْ أَبِي عُبَيْدٍ قَالَ : طَبَخْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِدْرًا وَقَدْ كَانَ يُعْجِبُهُ الذِّرَاعُ فَنَاوَلْتُهُ الذِّرَاعَ ثُمَّ قَالَ : نَاوِلْنِي الذِّرَاعَ ، فَنَاوَلْتُهُ ثُمَّ قَالَ : نَاوِلْنِي الذِّرَاعَ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، وَكَمْ لِلشَّاةِ مِنْ ذِرَاعٍ فَقَالَ : وَالَّذِي نَفْسِي بِيَدِهِ لَوْ سَكَتَّ لَنَاوَلْتَنِي الذِّرَاعَ مَا دَعَوْتُ.

Translation: Hadhrat Abu 'Ubayd RA states, "I cooked a pot of food for the Prophet (Sallallaahu 'Alayhi wa Sallam). The Prophet (Sallallaahu 'Alayhi wa Sallam) liked the front arm too much. Hence, I took out a front arm and presented it to the Prophet (Sallallaahu 'Alayhi wa Sallam). The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Give me another front arm." I gave him one more. The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Give me one more front arm." I said, "O Rasulallaah (Sallallaahu 'Alayhi wa Sallam)! How many front arms does a goat have? (i.e. they are only two which I have presented to you.) The Prophet (Sallallaahu 'Alayhi wa Sallam) then said, "By that pure being in whose possession is my soul, if you had remained silent, then you would have taken out and given me the front arms till I would have asked for."

Zubdah:

Many miracles of the Prophet (Sallallaahu 'Alayhi wa Sallam) were manifested. Denying them is synonymous to negating the Sun at noon. Challenging the miracles is tantamount to questioning the power of Allaah Ta'ala because miracles come into existence by the command of Allaah Ta'ala at the hands of the Prophets AS. Similar are the unusual happenings (Karaamaat) of the Auliya (Friends of Allaah Ta'ala), which happen by the command of Allaah Ta'ala and manifested at the hands of his friends.

In the above Hadeeth, the discontinuation of the series of future happenings, on account of Hadhrat Abu 'Ubayd RA's saying that a goat has only two front arms, is explained by Hadhrat Mulla 'Ali al-Qaari AR thus:

Mu'ajjizaat and Karaamaat or any other unusual incident happens on account of complete annihilation. On this answer of Hadhrat Abu 'Ubayd RA, the complete concentration, that was extant before, got over. Hence, severing this connection discontinued these things as well.

Hadhrat Munaawi AR states that this was a bounty from Allaah Ta'ala. If Hadhrat Abu 'Ubayd RA had pursuantly agreed to the Prophet (Sallallaahu 'Alayhi wa Sallam) then definitely the sequence would have continued. But on account of the objection created (even if it looked like an objection, it was never intended to be) by Hadhrat Abu 'Ubayd RA, that bounty and hospitality was lost.

To gain blessings, we too would mention three of the Prophet's (Sallallaahu 'Alayhi wa Sallam) miracles.

Hadhrat Abu Hurayrah RA had a few dates in a bag. The Prophet (Sallallaahu 'Alayhi wa Sallam) asked, "What's in it?" He took out a few dates and kept it in front of the Prophet (Sallallaahu 'Alayhi wa Sallam). The Prophet (Sallallaahu 'Alayhi wa Sallam) supplicated and said, "Call the army to eat." Hence, the army ate to their fill and the dates were still left. The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Put these dates in your bag and eat from it, when you are hungry. But remember! Do not invert it to take out the dates, all at once."

Hadhrat Abu Hurayrah RA states, "As per the instructions of the Prophet (Sallallaahu 'Alayhi wa Sallam), I kept on taking out the dates from this bag and ate them till the Prophet's blessed period got over. These dates continued to be my nourishment during the times of Hadhrat Siddeeq al-Akbar RA and Hadhrat Faarooq al-A'zam RA. Then the time of Hadhrat 'Uthmaan RA arrived and I kept on feeding on these dates and also fed the guests. I took out and fed several Maund (1 Maund (40 Sèr) 37.324 kg) of dates but nothing diminished from the bag. Then, at the time of martyrdom of Hadhrat 'Uthmaan RA, someone forcefully snatched away this bag from me. Hadhrat Abu Hurayrah RA highly regretted losing this bag and said:

لِلنَّاسِ ہَمٌّ وَلِی الْیَوْمَ ہَمَّانِ   ہَمُّ الْجِرَابِ وَہَمُّ الشَّیْخِ عُثْمَانِ

Today, people have one grief (martyrdom of Hadhrat 'Uthmaan RA) and I have two griefs, one of losing the bag and second of the martyrdom of Hadhrat 'Uthmaan RA. (Jami' al-Tirmidhi, V. 2. Pg. 223, abwaab al-manaaqib-baab manaaqib 'Uthmaan RA)

Hadhrat Abu Ansaari RA invited the Prophet (Sallallaahu 'Alayhi wa Sallam) and Hadhrat Abu Bakr al-Siddeeq RA for food. The Prophet (Sallallaahu 'Alayhi wa Sallam) supplicated (made Du'aa) and said, "Call people in groups of ten and feed them". Therefore, groups came and went one after the other, so much so that one hundred and eighty persons ate the food to their fill.

Hadhrat Samurah RA reports that once, a bowl of (cooked) meat came to the Prophet (Sallallaahu 'Alayhi wa Sallam) from somewhere. From morning till evening, people came and ate. (Jami' al-Tirmidhi, V. 2. Pg. 223, abwaab al-manaaqib: baab maa jaa' fiy Aayaat ithbaat nubuwwati al-nabiy Sallallaahu 'Alayhi wa Sallam)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرِو بْنِ مُرَّةَ ، عَنْ مُرَّةَ الْهَمْدَانِيِّ ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

Translation: Hadhrat Abu Moosaa Ash'ariy RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "The excellence of 'Aaishah (RA) over other women is like the excellence of Thareed over other food."

Zubdah:

Thareed is that curry of cooked meat in which the bread (rotiy) has been soaked and kept for some time till the bread becomes very soft.

Thareed is tasteful and easy to digest. Apart from being delicious and fortified, it is easy to prepare. It is considered to be most relishable and superior among the arabs.

From this Hadeeth, the merit of umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA over all other women is understood. 'Ulama are divided over the matter that it is either all women or apart from a few, all other women. Some have regarded umm al-Mu'mineen (my mother) Hadhrat Khadijaa RA and Faatimah al-Zahraa to be more virtuous. However, the correct position is that neither it is proven for any woman to have complete merit over other women nor it can be said so. In the history of Islam, a few women were uniquely illustrious and each of them had merit over the others in part.

The Prophet (Sallallaahu 'Alayhi wa Sallam) has said, "Many have reached perfection from amongst men. However, from women they are Maryam bint 'Imraan (AS), Khadijaa bint Khuwailid (RA), 'Aaishah bint Abu Bakr al-Siddeeq (RA), Faatimah (RA) bint Muhammad (Sallallaahu 'Alayhi wa Sallam)."

Allaah Ta'ala honoured Hadhrat Maryam AS by creating Hadhrat 'Isaa AS from her womb without a father and bestowed upon her the appellation of "Siddiqah". No other woman can compete with Hadhrat Khadijaa RA in serving the Prophet (Sallallaahu 'Alayhi wa Sallam), removing his difficulties, supporting him, sacrificing all her wealth on Islam, and being the first woman to bring faith in Islam.

As for Hadhrat Faatimah al-Zahraa RA, the Prophet (Sallallaahu 'Alayhi wa Sallam) has said, فاطمة بضعة مني "Faatimah is a part of me." Also, she would be the leader of the women in paradise. Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA was the most beloved to the Prophet (Sallallaahu 'Alayhi wa Sallam) with respect to her excellence in juristic traditions and service to religion. Wahiy used to be revealed on her bedding, the Prophet (Sallallaahu 'Alayhi wa Sallam) breathed his last on her lap; she was extremely subservient to the Almighty Allaah, an ardent worshipper and a sagacious woman. She was the only virgin lady married to the Prophet (Sallallaahu 'Alayhi wa Sallam). All other wives of the Prophet (Sallallaahu 'Alayhi wa Sallam) were either widowed or divorced.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ وَائِلِ بْنِ دَاوُدَ ، عَنِ ابْنِهِ وَهُوَ بَكْرُ بْنُ وَائِلٍ ، عَنِ الزُّهْرِيِّ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : أَوْلَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَفِيَّةَ بِتَمْرٍ وَسَوِيقٍ.

Translation: Hadhrat Anas bin Maalik RA reports that the Prophet (Sallallaahu ‘Alayhi wa Sallam) held the wedding feast (Walimah) of Hadhrat Safiyyah RA with dates and Saweeq (roasted barley flour).

Zubdah:

Hadhrat Safiyyah RA came as a captive during the battle of Khaybar in 7 AH. The Prophet (Sallallaahu ‘Alayhi wa Sallam) had freed and married her. The wedding feast was held while on journey. The Prophet (Sallallaahu ‘Alayhi wa Sallam) ordered a tablecloth to be spread out and he kept whatever dates and Saweeq he had on it. Thereafter, people laid down whatever they had on it and ate from it.

A feast held by the bridegroom after marriage is known as a Walimah (wedding feast). It is neither Fard, Waajib, nor Sunnah Muakkadah but merely Mustahab. Hence, one should only spend according to one’s capacity. It is not appropriate to take loans and undergo hardships for it.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ : حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ ، عَنْ سُفْيَانَ ، عَنْ طَلْحَةَ بْنِ يَحْيَى ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ ، عَنْ عَائِشَةَ ، أُمِّ الْمُؤْمِنِينَ قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينِي فَيَقُولُ : أَعِنْدَكِ غَدَاءٌ ؟ فَأَقُولُ : لاَ . قَالَتْ : فَيَقُولُ : إِنِّي صَائِمٌ . قَالَتْ : فَأَتَانِي يَوْمًا ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّهُ أُهْدِيَتْ لَنَا هَدِيَّةٌ قَالَ : وَمَا هِيَ ؟ قُلْتُ : حَيْسٌ قَالَ : أَمَا إِنِّي أَصْبَحْتُ صَائِمًا قَالَتْ : ثُمَّ أَكَلَ.

Translation: Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA reports, “The Prophet (Sallallaahu ‘Alayhi wa Sallam) used to visit me and ask, “Do you have anything for the breakfast?” When I would replied, “No”. He would then say, “I would keep a fast.” Again, when he visited one day, I said, “O Rasulallaah (Sallallaahu ‘Alayhi wa Sallam), We have received a gift.” He (Sallallaahu ‘Alayhi wa Sallam) inquired, “and what is it?” I replied, “It’s Hais (a sweet dish/Halwa). He (Sallallaahu ‘Alayhi wa Sallam) said, “I had intended to fast.” He (Sallallaahu ‘Alayhi wa Sallam) then ate it.”

Zubdah:

A sweet dish (Halwa) was famous among Arabs which was made by mixing dates, butter etc.

For an optional fast (nafl saum), if an intention is not made at Subh Saadiq (dawn) then it can be made until noon (Zawaal) with the condition that nothing is done which invalidates a fast viz. Drinking, eating, sexual intercourse etc.

If for any reason an optional fast gets invalidated, then a Kadha of it becomes necessary.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ : حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ : حَدَّثَنَا أَبِي ، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى الأَسْلَمِيِّ ، عَنْ يَزِيدَ بْنِ أَبِي أُمَيَّةَ الأَعْوَرِ ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلاَمٍ قَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ كِسْرَةً مِنْ خُبْزِ الشَّعِيرِ فَوَضَعَ عَلَيْهَا تَمْرَةً وَقَالَ : هَذِهِ إِدَامُ هَذِهِ وَأَكَلَ.

Translation: Hadhrat ‘Abdullaah bin Salaam RA reports, “Once I saw the Prophet (Sallallaahu ‘Alayhi wa Sallam) take a piece of bread and put a date on it, and he said, “This is its curry.” Then he ate it.”

Zubdah:

As has been mentioned before, the Prophet (Sallallaahu ‘Alayhi wa Sallam) said about vinegar that it’s such a good curry! Vinegar was used as a curry; however, dates are not used as a curry. Now, in this narration, it is said that it is a curry for this bread. It means that when a regular curry is unavailable then a replacement should be used as a curry such as dates, onions etc. and one should be steadfast on the real purpose of life that is to work for the betterment of the life in the hereafter.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ : حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ ، عَنْ عَبَّادِ بْنِ الْعَوَّامِ ، عَنْ حُمَيْدٍ ، عَنْ أَنَسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْجِبُهُ الثُّفْلُ قَالَ عَبْدُ اللَّهِ : يَعْنِي مَا بَقِيَ مِنَ الطَّعَامِ.

Translation: Hadhrat Anas bin Maalik RA reports that the leftover food was much desirous to Rasulullaah (Sallallaahu ‘Alayhi wa Sallam).

Zubdah:

“Thufl” is that part of food which gets stuck at the bottom of the cooking pot and thus gets hardened. In Punjab, it is known as “Garaudi” or “Khurchan”. However, the food leftover after eating is also known as Thufl. This is what the Prophet (Sallallaahu ‘Alayhi wa Sallam) liked. The motif was to educate us that one should be grateful to even small bounties and that they should not be wasted. Likewise, it was the Prophet’s (Sallallaahu ‘Alayhi wa Sallam) perfect humility that he would present the food from the topmost portion to others and he would consume from what was left afterwards.

Chapter No: 24

بَابُ مَا جَاءَ فِي صِفَةِ وُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الطَّعَام

Washing of hands by Rasulullaah (Sallallaahu 'Alayhi wa Sallam) whilst having meals

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ، عَنْ أَيُّوبَ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنِ ابْنِ عَبَّاسٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنَ الْخَلاَءِ فَقُرِّبَ إِلَيْهِ الطَّعَامُ فَقَالُوا : أَلاَ نَأْتِيك بِوَضُوءٍ ؟ قَالَ : إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلاَةِ.

Translation: Hadhrat 'Abdullaah ibn 'Abbaas RA reports that Rasulullaah (Sallallaahu 'Alayhi wa Sallam) came out of the washroom. He was then presented with food. The companions RA asked, "Do we not bring for you water to perform ablution." The prophet (Sallallaahu 'Alayhi wa Sallam) replied, "I have been commanded to carry out the ablution at a time when I intend to perform Salaah."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ : حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ ، (ح) وَحَدَّثَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا عَبْدُ الْكَرِيمِ الْجُرْجَانِيُّ ، عَنْ قَيْسِ بْنِ الرَّبِيعِ ، عَنْ أَبِي هَاشِمٍ ، عَنْ زَاذَانَ ، عَنْ سَلْمَانَ قَالَ : قَرَأْتُ فِي التَّوْرَاةِ أَنَّ بَرَكَةَ الطَّعَامِ الْوُضُوءُ بَعْدَهُ ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَخْبَرْتُهُ بِمَا قَرَأْتُ فِي التَّوْرَاةِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : بَرَكَةُ الطَّعَامِ الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ.

Translation: Hadhrat Salmaan Farsiy RA states that I had read in Torah that washing the hands (wudhu) after meals is a means of gaining blessings and whatever I had read in Torah, I mentioned it in front of the Prophet (Sallallaahu 'Alayhi wa Sallam). Rasulullaah (Sallallaahu 'Alayhi wa Sallam) said, "Blessings in food is in washing of hands (wudhu) before and after meals."

Zubdah:

In Arabic lexicon, washing of hands is also termed as Wudhu and this is known as 'Wudhu Lughwiy' (Lexical Ablution). The ablution necessary to perform Salaah is known as 'Wudhu Istilaahiy" (Terminological Ablution). This 'Wudhu Istilaahiy' is neither Fard, Waajib nor Sunnah, before and after meals. Generally, to remain with wudhu (istilaahiy) at all times is Mustahab.

It is a Sunnah to wash hands before meals. Gaining blessings (barakah) in it means that there will be abundance in food and it will suffice for those eating the food. It is also Sunnah to wash hands after meals. Gaining barakah here means that the objectives for which the food is being eaten shall be fulfilled, for example, the food becomes a part of the body, makes the body active, reinforces one on worship and on good morals.

Chapter No: 25

بَابُ مَا جَاءَ فِي قَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ الطَّعَامِ وَبَعْدَ مَا يَفْرُغُ مِنْهُ

Supplications done by Rasulullaah (Sallallaahu 'Alayhi wa Sallam) before & after meals

حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ : حَدَّثَنَا أَبُو دَاوُدَ قَالَ : حَدَّثَنَا هِشَامُ نِ الدَّسْتُوائِيُّ ، عَنْ بُدَيْلِ نِ الْعُقَيْلِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُمِّ كُلْثُومٍ ، عَنْ عَائِشَةَ ، قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا أَكَلَ أَحَدُكُمْ فَنَسِيَ أَنْ يَذْكُرَ اللَّهَ تَعَالَى عَلَى طَعَامِهِ فَلْيَقُلْ : بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ.

Translation: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports that Rasulullaah (Sallallaahu 'Alayhi wa Sallam) said, "When anyone eats food and he forgets to commence the food with 'Bismillaah', he should read 'Bismillaahi Awwalahu wa Aakhirahu'."

Zubdah:

Hadhrat Imam Tirmidhi AR has mentioned many more ahaadeeth in this chapter:

Hadeeth 1: Hadhrat Abu 'Ayyub al-Ansaari RA states, "We were with Rasulullaah (Sallallaahu 'Alayhi wa Sallam) and food was served to him. I have never seen such a food wherein it was full of barakah in the beginning and without any barakah in the end. Perplexed at this, I asked the Prophet (Sallallaahu 'Alayhi wa Sallam), "How did this happen?" Then the Prophet (Sallallaahu 'Alayhi wa Sallam) replied, "We recited Bismillaah before commencing the food. However, there was one person who partook with us and ate the food, but did not take the name of Allaah Ta'ala (i.e. did not recite Bismillaah). Therefore, Satan (Shaytaan) joined him."

Hadeeth 2: Hadhrat 'Umar bin Abu Salamah RA reports, "I, once, presented myself in the service of Rasulullaah (Sallallaahu 'Alayhi wa Sallam). Food was there with him at that time. He (Sallallaahu 'Alayhi wa Sallam) said, "Son! Come near. Recite Bismillaah, eat with your right hand and from the place closer to you."

Hadeeth 3: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports that once the Prophet (Sallallaahu 'Alayhi wa Sallam) was having food with six of his companions RA. Soon, a villager came and ate all the food in two morsels. The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "If this person had recited 'Bismillaah' then the food would have been sufficient for you all."

It is understood from all the above narrations that one should recite Bismillaah before commencing the meals. It is a Sunnah to recite Bismillaah before meals. It is better to recite complete Bismillaahir Rahmaanir Raheem in a loud voice so that others be reminded as well. However, to recite just Bismillaah is sufficient as well. If not, the barakah of the food will be lost and Satan eats from it resulting in the insufficiency of food.

It is a Sunnah to eat the food with right hand; however, Some 'Ulama have said it to be a Waajib because it has been emphasised upon in many ahadeeth. The Prophet (Sallallaahu 'Alayhi wa Sallam) has said, "Eat and drink with your right hand as the Satan eats and drinks with his left hand." In one of the narrations it is mentioned that one person was eating with the left hand. The Prophet (Sallallaahu 'Alayhi wa Sallam) admonished him saying, "Eat with the right hand." This cruel person said, "I cannot eat with the right hand." The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "You won't be able to eat with it in future as well." After this, his right hand was never able to reach his mouth. In another narration it is mentioned that a woman was eating with her left hand. The Prophet (Sallallaahu 'Alayhi wa Sallam) imprecated (Badd Du'aa) her. She died from plague. The food should be eaten from one's end. However, if there is a variety then it can be eaten from anywhere.

Just as reciting Bismillaah is a Sunnah while beginning the food, there are many Du'aas, narrated from the Prophet (Sallallaahu 'Alayhi wa Sallam), that can be recited after the meals. In one of the narrations it is mentioned that when the Prophet (Sallallaahu 'Alayhi wa Sallam) finished his meal, he would recite:

اَلْحَمْدُ لِلهِ الَّذِىْ اَطْعَمَنَا وَ سَقَانَا وَ جَعَلَنَا مِنَ الْمُسْلِمِيْنَ

(Kitaab al-Du'aa li al-Tabraaniy, Pg. 280, Hadeeth Number: 898)

All praise is due to Allaah Ta'ala who gave us food, who gave us to drink and who made us amongst the Muslimeen.

A human is an amalgam of body and soul. When the body was nourished, the gratefulness was expressed with اَطْعَمَنَا وَ سَقَانَا. The nourishment of the soul is Faith (Eemaan). When that was achieved, the gratefulness was expressed with جَعَلَنَا مِنَ الْمُسْلِمِيْنَ.

In one narration, it is mentioned that when the tablecloth used to be taken away, the Prophet (Sallallaahu 'Alayhi wa Sallam) would recite the following Du'aa:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مُودَعٍ وَلاَ مُسْتَغْنًى عَنْهُ رَبَّنَا

(Kitaab al-Du'aa, Pg. 278, Hadeeth Number: 893)

For Allaah Ta'ala are such praises which are exquisite and blessed. That which can neither be left out nor can one do without it. O our Lord! (accept our supplication).

In one narration, it is mentioned that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Allaah Ta'ala becomes immensely pleased with that person who shows gratefulness to Allaah Ta'ala even on a single morsel of food or a singe sip of water." (Kitaab al-Du'aa, Pg. 681, Hadeeth Number: 901)

Chapter No: 26

بَابُ مَا جَاءَ فِي قَدَحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The bowl of Rasulullaah (Sallallaahu 'Alayhi wa Sallam)

حَدَّثَنَا الْحُسَيْنُ بْنُ الأَسْوَدِ الْبَغْدَادِيُّ قَالَ : حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ قَالَ : حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ ، عَنْ ثَابِتٍ قَالَ : أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ ، قَدَحَ خَشَبٍ غَلِيظًا مُضَبَّبًا بِحَدِيدٍ فَقَالَ : يَا ثَابِتُ ، هَذَا قَدَحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Translation: Hadhrat Thaabit states that Hadhrat Anas bin Maalik RA took out a thick wooden bowl with iron laminae on it and said, "O Thaabit! This is the bowl of Rasulullaah (Sallallaahu 'Alayhi wa Sallam)."

Zubdah:

From different narrations it is understood that the Prophet (Sallallaahu 'Alayhi wa Sallam) had used five bowls at different times.

Rayyaan: The one which fully satisfies

Mugheeth

Mudhayyab: One with iron lamination

Zujaaj: made of glass

'Edaan: made of wood

But the one which has been mentioned by Hadhrat Anas RA was with him and it was sold at a value of eight hundred thousand from the inheritance of his son Nazr bin Anas.

Hadhrat Anas RA states, "I have fed the Prophet (Sallallaahu 'Alayhi wa Sallam) with all kinds of drinks viz. Water, Nabeez, Honey, Milk." Nabeez is prepared by soaking dates or raisins in water (overnight) and its effect (nutrients) is transferred in the water but it still doesn't become intoxicating. If it becomes intoxicating then it is haraam.

Chapter No: 27

بَابُ مَا جَاءَ فِي فَاكِهَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The fruits eaten by Rasulullaah (Sallallaahu 'Alayhi wa Sallam)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللَّهِ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

Translation: Hadhrat 'Abdullaah bin Ja'far RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) used to eat cucumber with fresh dates.

Zubdah:

The Prophet (Sallallaahu 'Alayhi wa Sallam) ate both the fruits together. One explanation is that cucumber has coolness and dates have heating effect. Hence, by mixing the two, moderation is achieved. Similarly, dates are sweet and cucumber is vapid (no remarkable taste). Hence, by mixing them both moderation in sweetness is achieved. In a hadeeth narrated by Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA, it is stated that the Prophet (Sallallaahu 'Alayhi wa Sallam) used to consume watermelon with dates. It is also narrated by Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA that the Prophet (Sallallaahu 'Alayhi wa Sallam) use to eat cucumber with salt. Another benefit of consuming cucumber with dates is that it helps to gain body mass.

Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA states, "At the time of my departure (to the Prophet's (Sallallaahu 'Alayhi wa Sallam) home), my mother thought that my body should be fleshier so that somewhat nubility can be gained. Hence, she used to feed me cucumbers with fresh dates through which I became considerably fleshy."

In a narration of Hadhrat Anas bin Maalik RA, it is stated that the Prophet (Sallallaahu 'Alayhi wa Sallam) used to consume watermelon with fresh dates. Hadhrat Rubayyi', daughter of Hadhrat Mu'awwidh bin 'Ufraa' states, "My uncle Mu'aadh bin 'Ufraa' sent me to the Prophet (Sallallaahu 'Alayhi wa Sallam) with a platter of fresh dates which also had plushy small cucumbers in it. The Prophet (Sallallaahu 'Alayhi wa Sallam) very much liked cucumbers. When I reached him, he (Sallallaahu 'Alayhi wa Sallam) had already received jewellery from Bahrain. He gave me a handful from it as well."

Hadhrat Abu Hurayrah RA states that whenever the companions RA saw a new fruit, they would present it to the Prophet (Sallallaahu 'Alayhi wa Sallam). The Prophet (Sallallaahu 'Alayhi wa Sallam) would take it into his hands and recite the following du'aa.

اَللّٰهُمَّ بَارِكْ لَنَا فِي ثِمَارِنَا ، وَبَارِكْ لَنَا فِي مَدِينَتِنَا ، وَبَارِكْ لَنَا فِي صَاعِنَا وَفِي مُدِّنَا ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ ، وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ قَالَ : ثُمَّ يَدْعُو أَصْغَرَ وَلِيْدٍ يَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ .

"O Allaah! Grant us abundance in our fruits. Grant barakah in our Saa' and Mudd. O Allaah! Indeed, Ibraaheem AS was your bondman, friend, and a Prophet and I am also your bondman and a Prophet. He had supplicated to you for Makkah Mukarramah. I ask you of that supplication for Madinah and more of such supplication (i.e. twice that of Makkah Mukarramah for Madinah Munawwarah)." Hadhrat Abu Hurayrah RA states that the Prophet (Sallallaahu 'Alayhi wa Sallam) will then, on seeing a small child closer to him, give that fruit to him.

Note: Saa' and Mudd were two measurements for merchandise of that age.

Chapter No: 28

بَابُ مَا جَاءَ فِي صِفَةِ شَرَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The drinks of Rasulullaah (Sallallaahu 'Alayhi wa Sallam)

حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ، قَالَتْ : كَانَ أَحَبَّ الشَّرَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُلْوُ الْبَارِدُ.

Translation: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA states, "Out of all drinks, Rasulullaah (Sallallaahu 'Alayhi wa Sallam) liked sweet and cold things the most."

Zubdah:

There was no special arrangement for food at the Prophet's (Sallallaahu 'Alayhi wa Sallam) home. He (Sallallaahu 'Alayhi wa Sallam) would eat whatever was available. However, special arrangement was made for sweet and cold water. Sweet water was brought for the Prophet (Sallallaahu 'Alayhi wa Sallam) from "Suqyaa", which is at a distance of several miles from Madinah Munawwarah.

Hadhrat Imam Tirmidhi AR has mentioned another narration, the summary of which is that Hadhrat 'Abdullaah ibn 'Abbaas RA states, "Khaalid bin Waleed RA and I went to Umm al-Mu'mineen (my mother) Hadhrat Maymoonah's RA home along with the Prophet (Sallallaahu 'Alayhi wa Sallam). (Hadhrat Maymoonah RA was an aunt to both of them.) She RA brought milk in a container. The Prophet (Sallallaahu 'Alayhi wa Sallam) drank from it. I was on the right side of the Prophet (Sallallaahu 'Alayhi wa Sallam) and Khaalid bin Waleed RA was on his left. The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "You have the right to drink first (as you are on the right) but you can waive that right for Khaalid bin Waleed RA (as he is older), if you wish to do so happily. I answered, "I am unable to prefer anyone besides me over your leftover milk." Then the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "When Allaah Ta'ala feeds a person with something, he should say:

اَللّٰهُمَّ بَارِكْ لَنَافِيْهِ وَاَطْعِمْنَاخَيْرًا مِّنْهُ.

O Allaah! Grant me barakah in it and give me better than this.

And if Allaah Ta'ala feeds someone with milk then he should say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ.

O Allaah! Grant me barakah in it and increase it for me.”

Hadhrat ‘Abdullaah ibn ‘Abbaas RA states that the Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “There is no other thing than Milk which can suffice both as a food and as a drink.”

There is a difference between both the Du’aas. When there is no other food better than milk, the Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “O Allaah! Grant me an increase in it” and as for other food it was said, “Give me better than this.”

Medical science states that there are all kinds of proteins, lipids, starch, salts and minerals present in milk which are necessary for the nourishment of a human being. All these nutrients are not present in any other food (all together). This is the reason why a child spends first two years of his life just on milk.

Chapter No: 29

بَابُ مَا جَاءَ فِي صِفَةِ شُرْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Rasulullaah's (Sallallaahu 'Alayhi wa Sallam) way of drinking water

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ : حَدَّثَنَا هُشَيْمٌ قَالَ : حَدَّثَنَا عَاصِمُ نِ الأَحْوَلُ ، وَمُغِيرَةُ ، عَنِ الشَّعْبِيِّ ، عَنِ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ.

Translation: Hadhrat ibn 'Abbaas RA states that the Prophet (Sallallaahu 'Alayhi wa Sallam) drank ZamZam water while standing.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ قَائِمًا وَقَاعِدًا.

Translation: Hadhrat 'Amr bin Shu'aib reports from his father and he in turn from his grandfather, "I have seen Rasulullaah (Sallallaahu 'Alayhi wa Sallam) drink water while standing and while sitting."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، وَيُوسُفُ بْنُ حَمَّادٍ ، قَالاَ : حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ ، عَنْ أَبِي عصَامَ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاَثًا إِذَا شَرِبَ ، وَيَقُولُ : هُوَ أَمْرَأُ وَأَرْوَىٰ.

Translation: Hadhrat Anas bin Maalik RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) drank the water in three breaths and he (Sallallaahu 'Alayhi wa Sallam) used to say, "This way it is pleasant and more refreshing."

حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ ، عَنْ جَدَّتِهِ كَبْشَةِ ، قَالَتْ : دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَرِبَ مِنْ قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا ، فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ.

Translation: Hadhrat Kabshah RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) visited my home. There was a waterskin hanging. The Prophet (Sallallaahu 'Alayhi wa Sallam) drank from this waterskin while standing. Then I stood up and cut the mouth of the waterskin."

Zubdah:

The Sunnah is to sit and drink water. However, out of necessity it can be drunk in a standing posture as well. But it more meritorious and a Sunnah to drink the ZamZam water while facing the Qiblah in a standing posture. The following du'aa is reported from the Prophet (Sallallaahu 'Alayhi wa Sallam) after drinking ZamZam water:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ عِلْمًا نَافِعًاوَّرِزْقًاوَّاسِعًاوَّشِفَاءًمِّنْ كُلِّ دَآءٍ

O Allaah! I seek from you, beneficial knowledge, expansive sustenance, and cure from all diseases.

It is also Mustahab to drink the leftover water of Wudhu in a standing posture. Allaamah Shaami AR has reported from some saints that drinking the leftover water of wudhu is an efficacious remedy for many diseases.

The water should be drunk in a sitting posture. According to the hadeeth, it refreshes and digests the most. According to the narration of ibn 'Abbaas RA, the Prophet (Sallallaahu 'Alayhi wa Sallam) drank the water in two breaths. It then means that the Prophet (Sallallaahu 'Alayhi wa Sallam) made two stops in between, which results in three breaths. It should not be drunk in a single breath as it is against the Sunnah and a means of inciting many ailments especially weakening of nerves, and is harmful to the stomach and liver.

Hadeeth: According to a narration, The Prophet (Sallallaahu 'Alayhi wa Sallam) drank directly from the waterskin, by touching his blessed mouth, in a standing posture at Hadhrat Kabshah RA's home and in another narration, at Umm Sulaym RA's (mother of Hadhrat Anas RA) home. Both of them had cut the mouth of the waterskin in two separate incidents.

The Prophet (Sallallaahu 'Alayhi wa Sallam) drank the water in a standing posture out of some necessity, and why did these female companions RA cut the mouth of the waterskin? The Muhadditheen have given two reasons for this:

One is to obtain the blessings i.e. they wanted to preserve the portion of the waterskin that had the blessed saliva of the Prophet (Sallallaahu 'Alayhi wa Sallam) and thus obtain the blessings.

So that no other mouth touches the place which had the blessed saliva of the Prophet (Sallallaahu 'Alayhi wa Sallam) i.e. to uphold the honour of the blessed saliva of the Prophet (Sallallaahu 'Alayhi wa Sallam).

Chapter No: 30

بَابُ مَا جَاءَ فِي تَعَطُّرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The application of perfumes by Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ ، وَغَيْرُ وَاحِدٍ قَالُوا : حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ : حَدَّثَنَا شَيْبَانُ ، عَنْ عَبْدِ اللهِ بْنِ الْمُخْتَارِ ، عَنْ مُوسَى بْنِ أَنَسِ بْنِ مَالِكٍ ، عَنْ أَبِيهِ قَالَ : كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكَّةٌ يَتَطَيَّبُ مِنْهَا.

Translation: Hadhrat Anas bin Maalik RA reports, “Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) had a perfume container from which he would perfume himself.”

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمِ بْنِ جُنْدُبٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ثَلاَثٌ لاَ تُرَدُّ : الْوَسَائِدُ ، وَالدُّهْنُ ، وَاللَّبَنُ.

Translation: Hadhrat ‘Abdullaah ibn ‘Umar RA reports that the Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “Three things should not be rejected; Pillow, Fragrant Oil and Milk.”

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ : حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ ، عَنْ سُفْيَانَ ، عَنِ الْجُرَيْرِيِّ ، عَنْ أَبِي نَضْرَةَ ، عَنْ رَجُلٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ ، وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ.

Translation: Hadhrat Abu Hurayrah RA reports that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) said, “The fragrance for men is that whose smell is manifest and colour is hidden. Fragrance for women is that whose colour is manifest but whose smell is not perceivable.”

Zubdah:

Purity is an important principle of our religion and fragrance is a part of it. Although, the perspiration of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was more fragrant than all the perfumes in the world to the extent that the pathways, through which he would pass by, would emit fragrance; he (Sallallaahu ‘Alayhi wa Sallam) would regularly use perfumes and recommend it to others as well.

Therefore, it is a Sunnah and is more rewarding specially on the day of Jum’ah, ‘Eidayn and other occasional gatherings.

If someone hands over perfume as a gift, then it should not be rejected rather it should be accepted happily.

Men should utilize such perfumes whose fragrance is perceived but the colour remains hidden as it is not appropriate for men to use colours and to adorn himself with them. As for women, they should use such perfumes whose colour can be perceived but the fragrance does not reach any Ghayr-Mahaarim (men with whom marriage is permissible) because such women have been cursed. However, at home, she can use any perfume for her husband and if the husband desires so, it will be Mustahab. She will then be rewarded for this because it is commendable in Shariah to please her husband and to behave in such a way so that her honour increases in front of her husband.

Chapter No: 31

بَابُ كَيْفَ كَانَ كَلامُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The style of conversation of Rasulullaah (Sallallaahu 'Alayhi wa Sallam)

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ قَالَ : حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ ، عَنِ أُسَامَةَ بْنِ زَيْدٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ، قَالَتْ : مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْرُدُ سرْدَكُمْ هَذَا ، وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلامٍ بَيِّنٍ فَصْلٍ ، يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ.

Translation: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA states, "Rasulullaah (Sallallaahu 'Alayhi wa Sallam) did not converse hastily like you people rather he (Sallallaahu 'Alayhi wa Sallam) would speak clearly and each phrase would be distinct from the other such that anyone sitting with him would understand it well."

Zubdah:

Hadhrat Anas RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) would, at times, repeat a statement thrice so that the listener would comprehend the subject.

Some Muhadditheen have explained regarding this hadeeth that when the gathering was large, the Prophet (Sallallaahu 'Alayhi wa Sallam) would address those to his right, to his left and those in the front. Some Muhadditheen state that the intelligent ones would comprehend the first time itself, mediocre ones the second time and those with feeble understanding would understand the third time. Some Muhadditheen state that the first time was to to make them listen, second time to make them remember, and the third time to make them contemplate. Thus, the Prophet (Sallallaahu 'Alayhi wa Sallam) would repeat his statement thrice.

In the third narration, Hadhrat Hasan bin 'Ali RA reports, "I asked Hadhrat Hind ibn Abi Haalah RA, who used to describe the characteristics of the Prophet (Sallallaahu 'Alayhi wa Sallam) many a times, to describe me the way the Prophet (Sallallaahu 'Alayhi wa Sallam) used to talk. He RA replied, "The Prophet (Sallallaahu 'Alayhi wa Sallam) would constantly remain in grief (about hereafter) and would always remain in contemplation. There was no respite for him."

He (Sallallaahu 'Alayhi wa Sallam) would remain silent most of the times. He (Sallallaahu 'Alayhi wa Sallam) would not talk without necessity. From start to finish, his (Sallallaahu 'Alayhi wa Sallam) speech would be clear (i.e. he (Sallallaahu 'Alayhi wa Sallam) did not speak with the tip of his tongue uttering broken words.), he conversed with comprehensive statements (Jami' Kalimah is one which has few words but elaborate in meanings), his (Sallallaahu 'Alayhi wa Sallam) statements were distinct from each other, neither was there any futility nor any mistakes, he (Sallallaahu 'Alayhi wa Sallam) was neither bad-tempered nor did he humiliate anyone.

The Prophet (Sallallaahu 'Alayhi wa Sallam) would appreciate every bounty of Allaah Ta'ala even if it be small and never did he deplore a bounty. He (Sallallaahu 'Alayhi wa Sallam) never condemned a food article nor did he praise it profusely (however, at times to express pleasure or support, he would praise particular things). Never did he (Sallallaahu 'Alayhi wa Sallam) get angry over this world or any worldly thing. But when someone exceeded the limits in a matter of truthfulness, he would get so angry that no one would then be able to bear his rage until he had extracted retribution. He (Sallallaahu 'Alayhi wa Sallam) neither got displeased nor took revenge for his own self.

When he (Sallallaahu 'Alayhi wa Sallam) would point at something, he would use his full hand. When he (Sallallaahu 'Alayhi wa Sallam) was surprised at something, he would flip his palm. When he used to converse, he would join his palms (and also moved it at times) and he (Sallallaahu 'Alayhi wa Sallam) would strike the palm of his right hand on the thumb of his left hand. When he (Sallallaahu 'Alayhi wa Sallam) was upset with someone, he would turn his face away and would become unconcerned. When he (Sallallaahu 'Alayhi wa Sallam) was pleased with someone, he would lower down his gaze out of modesty. While laughing he would just grin and his blessed teeth would seem white and shiny like hail.

The Prophet (Sallallaahu 'Alayhi wa Sallam) used to hint at something with his complete hand. The reason given for this by some Muhadditheen is that the Prophet (Sallallaahu 'Alayhi wa Sallam) used one finger to gesture for Tauheed (monotheism). Hence, he did not point at other things with a single finger. Some Muhadditheen opine that it is against modesty to hint at someone with one finger. Hence, the Prophet (Sallallaahu 'Alayhi wa Sallam) gestured with complete hand.

Chapter No: 33

بَابُ مَا جَاءَ فِي ضَحِكِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The description of Rasulullaah's (Sallallaahu 'Alayhi wa Sallam) laughing

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : أَخْبَرَنَا ابْنُ لَهِيعَةَ ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْمُغِيرَةِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ ، أَنَّهُ قَالَ : مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Translation: Hadhrat 'Abdullaah bin Haarith RA reports, "I have not seen anyone more smiling than Rasulullaah (Sallallaahu 'Alayhi wa Sallam)."

Hadeeth: Hadhrat Abu Dharr RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "I recognise the person who shall be the first to enter Jannah and I also know of the one, who shall be the last to be taken out of hell. On the day of Qiyaamah, a person shall be submitted in the court of Allaah Ta'ala and there shall be a command to recall unto him all his small sins and not to expose his greater sins. Then he shall be asked, "Did you perform these small sins on so and so day?" He shall confess his sins. There shall be no scope for denial. He shall be horrified in his heart and think, "These are small sins. What shall come to pass about the greater sins?" In the mean time, it shall be commanded to reward him with a goodness in lieu of each small sin. On seeing this, he shall speak up, "A lot of my sins are still uncounted for which are not to be seen here.""

Hadhrat Abu Dhar RA states, "After this, the Prophet (Sallallaahu 'Alayhi wa Sallam) grinned to the extent that his blessed teeth were to be seen." (That is, he was so frightened a short while back and now, he is confessing his sins all by himself.)

Hadeeth: Hadhrat Jareer bin 'Abdullaah RA states, "From the time I have accepted Islam, never did the Prophet (Sallallaahu 'Alayhi wa Sallam) stop me from visiting him and whenever he saw me, he would grin."

In one narration it is mentioned that he would smile.

Hadeeth: Hadhrat 'Abdullaah ibn Mas'ood RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "I recognise the person who shall be the last to come out of hell. He would drag himself out of it. He shall be commanded, "Go, enter the Jannah!" He would try to enter Jannah and see that all people have taken up their respective positions and abode in Jannah. (i.e. there is no more room).

He shall come back and describe the situation to Allaah Ta'ala. Then he shall be said, "Do you remember the time of your stay on Earth? (i.e. how wide and spacious were the expanses of Earth) He would say, "I do remember." He shall be commanded, "Now, express some of your desires." Therefore, whatever his heart would aspire, he shall express. Then he shall be said, "Whatever you have desired, you are given and about ten times more than the Earth. That person would say, "O Allaah! You are the King of kings. You jest with me too.""

Hadhrat 'Abdullaah ibn Mas'ood RA states, "I saw that on this occasion the Prophet (Sallallaahu 'Alayhi wa Sallam) smiled to the extent that his blessed teeth were to be seen." (This grinning of the Prophet (Sallallaahu 'Alayhi wa Sallam) was on account of the rewards and benevolence of Allaah Ta'ala on a person who is the greatest sinner, as he will be the last to be taken out of hell. If this is his status, then what not shall be bestowed upon those who fear Allaah Ta'ala and abstain from sins.)

Hadeeth: Hadhrat 'Ali bin Rabee'ah RA reports that a ride was brought to Hadhrat 'Ali (Karam Allaahu Wajhahu) once. While placing his foot in the stirrup he recited "Bismillaah" and when he mounted on it, he said, "Alhamdulillaah" then recited the following Du'aa:

سُبْحَانَ الَّذِيْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ.

Translation: Perfect is the One who made this ride subservient to us and we would not have been able to dominate it, and we shall return to our Lord alone.

Then he recited Alhamdulillaah thrice and then Allahu Akbar thrice. He then supplicated thus:

سُبْحٰنَكَ اِنِّىْ ظَلَمْتُ نَفْسِىْ فَاغْفِرْلِىْ فَاِنَّهُ لَايَغْفِرُ الذُّنُوْبَ اِلَّااَنْتَ.

Translation: Perfect you are! I have indeed oppressed myself. So forgive me and indeed, no one can forgive the sins except you.

After this, Hadhrat 'Ali (Karam Allaahu Wajhahu) grinned. Hadhrat 'Ali bin Rabee'ah states, "I asked Hadhrat 'Ali RA, "Why did you grin?" Hadhrat 'Ali RA answered, "I had seen the Prophet (Sallallaahu 'Alayhi wa Sallam) do the same as I have done. When the Prophet (Sallallaahu 'Alayhi wa Sallam) had grinned, I had asked, "Why do you grin O Rasulallaah (Sallallaahu 'Alayhi wa Sallam)?" He (Sallallaahu 'Alayhi wa Sallam) said, "When the bondman says, 'O Allaah! Forgive my sins', and the bondman knows that there is no one besides Allaah Ta'ala who can forgive the sins, Allaah ta'ala becomes very pleased with this matter of the bondman.""

Hadeeth: It is narrated from Hadhrat 'Aamir bin S'ad that Hadhrat S'ad RA states, "On the occasion of the battle of Khandaq, I saw the Prophet (Sallallaahu 'Alayhi wa Sallam) smiling to the extent that his blessed teeth were visible." Hadhrat 'Aamir asked, "On which matter did the Prophet (Sallallaahu 'Alayhi wa Sallam) laugh?" Hadhrat S'ad RA replied that there was a man from amongst the non-believers who had a shield. Even though Hadhrat S'ad was an efficient archer, the non-believer would protect his forehead by moving his shield here and there.

Hadhrat S'ad seized an opportunity and took out an arrow from the quiver and readied the bow. The moment the non-believer raised his head from behind his shield, Hadhrat S'ad RA quickly shot the arrow. It did not go waste this time, rather hit this person's forehead. This guy flipped over and his legs went up in the air. Hence, the Prophet (Sallallaahu 'Alayhi wa Sallam) grinned to the extent that his blessed teeth became visible. Hadhrat 'Aamir states, "I asked Hadhrat S'ad RA on which matter did the Prophet (Sallallaahu 'Alayhi wa Sallam) laugh?" So he RA replied that the Prophet (Sallallaahu 'Alayhi wa Sallam) laughed at this act of Hadhrat S'ad RA and the polytheist. (i.e. the Prophet (Sallallaahu 'Alayhi wa Sallam) laughed at the slyness of this person and the retribution experienced by him.)

There are three categories of laughing:
Tabassum: a smile wherein the mouth opens a bit but there is no sound of laughter, grinning.

Dwahak: This is a normal laugh wherein the mouth opens up and there is a mild sound of laughter.

Qahqaha: This is a free, loud and boisterous laugh, Guffaw.

Only the first two types of laughter are proven from the Prophet (Sallallaahu 'Alayhi wa Sallam). The third type is not proven as this is a sign of utmost obliviousness. To laugh (involuntarily) on any laughing matter is an inherent and natural thing, but even this has got its limits. Laughing and jesting at all times does kill the (spirituality of) the heart. This has been prohibited in the ahaadeeth.

Zubdah:

Despite of the Prophet (Sallallaahu 'Alayhi wa Sallam) being in grief naturally, he would be gracious, and smile for his companions RA. It is perfection and the highest degree of morals to bring a smile on one's face, with regards to one's associates, even though the heart is grieving. At times, he (Sallallaahu 'Alayhi wa Sallam) would grin/smile naturally on a smiling/laughing matter.

Chapter No: 34

بَابُ مَا جَاءَ فِي صِفَةِ مِزَاحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The temperament and gaiety of Rasulullaah's (Sallallaahu 'Alayhi wa Sallam)

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ شَرِيكٍ ، عَنْ عَاصِمِ نِ الأَحْوَلِ ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ : يَا ذَا الْأُذُنَيْنِ.
قَالَ مَحْمُودٌ : قَالَ أَبُو أُسَامَةَ : يَعْنِي يُمَازِحُهُ.

Translation: Hadhrat Anas bin Maalik RA reports that once the Prophet (Sallallaahu 'Alayhi wa Sallam) called him by, "O the one with two ears!"

Zubdah:

Everyone has two ears but it is possible that the ears of Hadhrat Anas RA might have been bigger in proportion to his body or may be small or very sharp so as to listen from far away.

Hadeeth: It is again narrated from Hadhrat Anas bin Maalik RA, he said, "The Prophet (Sallallaahu 'Alayhi wa Sallam) would also socialize with us humorously. Hence, he would ask my younger brother, "O Abu 'Ameer! Where is your Nagheer?"

Hadhrat Anas' RA brother had a pet bird named "Nagheer" whose tail was red. Some have translated Nagheer as Red and some say it to be a nightingale. This bird had died. Hence, the Prophet (Sallallaahu 'Alayhi wa Sallam) said this livelily and cheerfully, "O Abu 'Ameer! Where is your Nagheer?"

Hadeeth: Hadhrat Anas RA reports that someone asked the Prophet (Sallallaahu 'Alayhi wa Sallam) for an animal to ride. The Prophet (Sallallaahu 'Alayhi wa Sallam) replied, "We would give you a she-camel's baby." This person said, "What can be gained with a she-camel's baby? The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "A big camel is also a she-camel's baby."

Zubdah:

The Prophet (Sallallaahu 'Alayhi wa Sallam) had said this matter out of humour. However, the Muhadditheen have said that this indicates a wisdom wherein one should listen to what is being said attentively and not to be hasty.

Hadeeth: Hadhrat Anas bin Maalik RA reports that there was a villager whose name was "Zaahir". Whenever he visited the Prophet (Sallallaahu 'Alayhi wa Sallam), he would bring a present from village. Whenever he was about leave Madinah Munawwarah, the Prophet (Sallallaahu 'Alayhi wa Sallam) would give him some gift. Once, the

Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Zaahir is our village and we are his city." The Prophet (Sallallaahu 'Alayhi wa Sallam) loved him. This person was not very good looking. Once, he was selling his belongings and the Prophet (Sallallaahu 'Alayhi wa Sallam) blindfolded him from behind with his hands and pressed him closer. He could not see the Prophet (Sallallaahu 'Alayhi wa Sallam), so he said, "Who are you? Leave me." But when he recognized the Prophet (Sallallaahu 'Alayhi wa Sallam), he rubbed his waist with the blessed chest of the Prophet (Sallallaahu 'Alayhi wa Sallam). Then the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Who shall buy this slave?" He then responded, "I am but a defective slave." The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "You are not defective in front of Allaah Ta'ala." or he (Sallallaahu 'Alayhi wa Sallam) said, "You are very precious in front of Allaah Ta'ala."

Zubdah:

Although in this blessed Hadeeth there is an outward humour, there is a lot of wisdom hidden in it too. Look! This person was not a slave but he was so much engrossed in his business that he became unaware of Allaah Ta'ala. The Prophet (Sallallaahu 'Alayhi wa Sallam) explained that do not become the slave of desires by being oblivious of Allaah Ta'ala. But when this person became coherent with the Prophet (Sallallaahu 'Alayhi wa Sallam), he (Sallallaahu 'Alayhi wa Sallam) said, "You are very precious in front of Allaah Ta'ala."

It's obvious that whoever had the fortune to see the blessed body of the Prophet (Sallallaahu 'Alayhi wa Sallam) in the state of Emaan, the Awliyaa (friends of Allaah Ta'ala) of the world cannot even compete (in status) with this man's footwear. Let the two worlds be sacrificed on the blissfulness and good fortune of the one, who gained so much love and coherence with the Prophet (Sallallaahu 'Alayhi wa Sallam).

Hadeeth: Hadhrat Hasan Basri AR reports that an old woman presented herself in the service of the Prophet (Sallallaahu 'Alayhi wa Sallam) and requested, "Please do supplicate to Allaah Ta'ala that he lets me enter Jannah." So the Prophet (Sallallaahu 'Alayhi wa Sallam) said:

يَا أُمَّ فُلَانٍ ، إِنَّ الْجَنَّةَ لاَ تَدْخُلُهَا عَجُوْزٌ

O the mother of so and so, an old woman shall not enter Jannah.

That woman was about to return then the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Let her know that she shall not enter Jannah in the state of elderliness rather Allaah Ta'ala shall make the women of Jannah youthful and virgin. Allaah Ta'ala has mentioned this subject in this Ayah, إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً فَجَعَلْنَاهُنَّ أَبْكَارًا عُرُبًا أَتْرَابًا (connotation of the verse: We have made these women such that they shall remain virgins forever, that is they shall become virgins again after coition.)

Zubdah:

To be gaiety and humorous is permissible rather a Sunnah. However, there are some prerequisites:

Humour should not be done persistently; otherwise it shall destroy the dignity and creates hardheartedness. Profuse humorousness withholds one from the remembrance of Allaah Ta'ala and becomes a hinderance in the performance of Faraaidh.

It should not hurt a Muslim.

There should be no clear and manifest falsehood in it as it has been mentioned in the narration of Hadhrat Abu Hurayrah RA. The companions RA asked the Prophet (Sallallaahu 'Alayhi wa Sallam), "You are being humorous to us!" The Prophet (Sallallaahu 'Alayhi wa Sallam) replied, "Yes, Yes, but I never say anything wrong in it."

The Prophet (Sallallaahu 'Alayhi wa Sallam) was so dignified that his awe would overwhelm a person at a month's distance. If he (Sallallaahu 'Alayhi wa Sallam) was not consistent in being humorous and smily, the companions RA would not have benefitted from him. Hence, being humorous was a special need of the Prophet (Sallallaahu 'Alayhi wa Sallam).

Chapter No: 35

بَابُ مَا جَاءَ فِي صِفَةِ كَلاَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الشِّعْرِ

Rasulullaah's (Sallallaahu 'Alayhi wa Sallam) reciting the poetry and making someone recite it.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ : حَدَّثَنَا شَرِيكٌ ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ، قَالَتْ : قِيلَ لَهَا : هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ بِشَيْءٍ مِنَ الشِّعْرِ ؟ قَالَتْ : كَانَ يَتَمَثَّلُ بِشِعْرِ ابْنِ رَوَاحَةَ ، وَيَتَمَثَّلُ بِقَوْلِهِ : وَيَأْتِيكَ بِالأَخْبَارِ مَنْ لَّمْ تُزَوَّدِ.

Translation: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA states that someone asked her, "Did the Prophet (Sallallaahu 'Alayhi wa Sallam) recite someone else's poetry?" To this she RA replied, "Yes, he (Sallallaahu 'Alayhi wa Sallam) used to recite the verses of 'Abdullaah ibn Rawaahah RA as an analogy. He (Sallallaahu 'Alayhi wa Sallam), at times, used to recite this verse too: وَيَأْتِيكَ بِالأَخْبَارِ مَنْ لَمْ تُزَوَّدِ (Translation: he shall inform you with news, to whom you have paid no fare.)"

Zubdah:

Hadhrat 'Abdullaah ibn Rawaahah RA is a well-known companion. He got martyred in the battle of Mutah. A couplet which the Prophet (Sallallaahu 'Alayhi wa Sallam) used to recite was of a famous Arabic poet, Tarfah bin 'Abd. The original couplet is as under:

سَتُبْدِیْ لَکَ الْاَیَّامُ مَاکُنْتَ جَاہِلًا
وَيَأْتِيكَ بِالأَخْبَارِ مَنْ لَّمْ تُزَوَّدِ

Translation: Time shall soon show you that, of which you are unaware,and he shall inform you with news, to whom you have paid no fare.

Some people have said that the Prophet (Sallallaahu 'Alayhi wa Sallam) has spoken about himself which means, "Without any wages and while just sitting at home, I am providing you with the facts about Jannat and Jahannam, the incidents of the previous Prophets AS and various nations, and educating you about the commandments and still, O non-believers! You are so oppressive that you pay no heed."

Hadeeth: Hadharat Abu Hurayrah RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "The most truthful verse, any poet has ever said, is Lubayd's this verse: اَلَاکُلُّ شَئٍ مَاخَلَااللّٰہُ بَاطِلٌ (Beware! Except Allaah Ta'ala, everything of this world shall perish.) (Then the Prophet (Sallallaahu 'Alayhi wa Sallam) said,) "It was very likely that Umayyah bin Sallat would have accepted Islam."

Zubdah:

Lubayd bin Rabee'ah was a prominent Arab poet. He had spent ninety years of his life in ignorance. Allaah Ta'ala graced him with Emaan. He lived for another fifty years and served Islam. He died at an age of one hundred and forty years. After bringing faith, he left poetry and said, "Surah Baqarah is a better than my poetry." His original verse is as under:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهُ بَاطِلُ
وَكُلُّ نَعِيْمٍ لَّا مَحالَةَ زَائِلُ

(Jam'ul Wasaail, V. 2, Pg. 430)

Translation: Beware! Except Allaah Ta'ala, every creation shall perish and every bounty will surely fade away. (Every bounty of this world is nothing but deception and regret. Soon, man shall have to leave this mortal world.)

Another Poet was Umayyah bin Abi Sallat who lived in Taaif. When the Prophet (Sallallaahu 'Alayhi wa Sallam) declared his prophethood, he got filled with jealously and said, "I had more right to be a prophet." His verses were very good. Hence, the Prophet (Sallallaahu 'Alayhi wa Sallam) said that Umayyah bin Abi Sallat was on the verge of accepting Islam. But his evil self overpowered him. One of his couplets is:

لَکَ الْحَمْدُ وَالنَّعْمَآءُ وَالْفَضْلُ رَبَّنَا
فَلَاشَيْئَ اَعْلٰی مِنْکَ حَمْدًا وَلَامَجْدًا

Translation: O our Lord! For you are all praises, all bounties and all superiority. No one is more praiseworthy than you nor in glory.

Hadhrat Shareed RA reports, "Once, I was riding along with the Prophet (Sallallaahu 'Alayhi wa Sallam) at the back. I recited hundred of Umayyah's couplets. On each couplet, the Prophet (Sallallaahu 'Alayhi wa Sallam) would say, "Recite more." At the end, the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Umayyah was on the verge of accepting Islam."

Hadeeth: Hadhrat Jundoob bin Bajali RA reports, "The finger of the Prophet (Sallallaahu 'Alayhi wa Sallam) got hurt from a stone, and blood came out of his blessed finger. Then, the Prophet (Sallallaahu 'Alayhi wa Sallam) recited the following couplet:

هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَمِيْتِ
وَفِیْ سَبِيْلِ اللّٰهِ مَا لَقِيْتِ

Translation: You are but one finger bloodstained,
and in the way of Allaah too, was it gained.

Zubdah:

Most of the Muhadditheen opine that this incident took place in the battle of Uhud, although some say it to be from the battle of Khandaq. Some even denote it to be before emigration. Allaamah Waqidi AR opines that this couplet belongs to an Arab poet Waleed bin Waleed and according to the opinion of ibn Abi Duniya AR, this couplet is of ‘Abdullaah bin Rawaahah RA. There is nothing to worry, it can be from both of them.

Some have attributed this couplet to the Prophet (Sallallaahu ‘Alayhi wa Sallam) himself. If this is true, then it cannot be objected that in the Qur’an al-Kareem Allah Ta’ala has said,

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ

We did not teach him (the Holy Prophet Sallallaahu ‘Alayhi wa Sallam) poetry, and it is not proper for him. (Surah Yaaseen:69)

Because, by reciting a few couplets one doesn’t become a Poet. Shi’r (versification) is that which is done with intention. Rhyming words flowing involuntarily from the mouth are not termed as verses/couplets.

Hadeeth: Someone asked Hadhrat Baraa’ ibn ‘Aazib RA, “O Abu ‘Ammarah! Did you all leave the Prophet (Sallallaahu ‘Alayhi wa Sallam) and run away from the battle of Hunayn?” Hadhrat Baraa’ ibn ‘Aazib RA replied, “No, the Prophet (Sallallaahu ‘Alayhi wa Sallam) did not turn his back but a hasty lot (majority of them being from the tribe of Banu Sulaym and some new Muslim youths from Makkah) from the army turned their faces away on account of the arrows from the tribe of Hawazin. The Prophet (Sallallaahu ‘Alayhi wa Sallam) was seated on his mule and Hadhrat Abu Sufyaan bin al-Haarith bin ‘Abdul Muttalib RA was holding the reins. The Prophet (Sallallaahu ‘Alayhi wa Sallam) was saying this at that time:

أَنَا النَّبِيُّ لَا كَذِبْ ..... أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ

I am undoubtedly a Prophet and from the progeny of ‘Abdul Muttalib.

Zubdah:

The incident is of 8 A.H. At this time of harsh and sudden attack, almost a hundred companions RA remained steadfast along with the rightly guided Khulafaa RA and the Prophet (Sallallaahu ‘Alayhi wa Sallam). All others dispersed albeit temporarily. But, when on the command of the Prophet (Sallallaahu ‘Alayhi wa Sallam), Hadhrat ‘Abbaas RA made a battle cry. All of them returned and fell upon the enemy resulting in a victory from Allaah Ta’ala.

During this incident, the Prophet (Sallallaahu ‘Alayhi wa Sallam) related himself as a son to his grandfather. Some Muhadditheen have reasoned that this is due to the fact that the father of the Prophet (Sallallaahu ‘Alayhi wa Sallam) died when he was still in the womb. Hence, the Prophet (Sallallaahu ‘Alayhi wa Sallam) became famous as the son of ‘Abdul Muttalib. The domination of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was intimated to the Quraysh of Makkah by ‘Abdul Muttalib. Hence, this was the time to profess. Some say that he was a chieftain of Makkah and was very famous. Hence, the Prophet (Sallallaahu ‘Alayhi wa Sallam) attributed this relation on account of his grandfather’s reputation.

Hadeeth: Hadhrat Anas RA reports that on the occasion of ‘Umrat al-Kazhaa, when the Prophet (Sallallaahu ‘Alayhi wa Sallam) entered Makkah, Hadhrat ‘Abdullaah ibn Rawaahah RA was walking ahead of him and reciting the following couplets:

خَلُّوْا بَنِي الْكُفَّارِ عَنْ سَبِيْلِهٖ
اَلْيَوْمَ نَضْرِبْكُمُ عَلٰى تَنْزِيْلِهٖ
ضَرْبًا يُزِيْلُ الْهَامَ عَنْ مَّقِيْلِهٖ
وَيُذْهِلُ الْخَلِيْلَ عَنْ خَلِيْلِهٖ

Translation:

O sons of Kuffaar! Free the way for him (Sallallaahu ‘Alayhi wa Sallam),
Today, we beat you all and obey we shall what comes down to him (Sallallaahu ‘Alayhi wa Sallam),
We shall dislodge your skulls from their resting place,
A friend shall not his friend embrace.

Hadhrat ‘Umar RA said, “O ‘Abdullaah ibn Rawaahah! You dare to recite the couplets in front of the Prophet (Sallallaahu ‘Alayhi wa Sallam) and that too on the sacred land of Makkah Mukarramah?” To this, the Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “O ‘Umar! Leave him (i.e. let him recite the couplets). These verses are having more effect on the non-believers than the arrows.”

Zubdah:

In 6 A.H., the Prophet (Sallallaahu ‘Alayhi wa Sallam) intended to perform ‘Umrah. The non-believers obstructed him at Hudaybiyyah. Among the terms stipulated in the treaty, it was agreed that the Muslims would go back this year and come back next year to perform ‘Umrah. Hence, in order to perform the Qazha of this ‘Umrah, the Prophet (Sallallaahu ‘Alayhi wa Sallam) came to Makkah in 7 A.H. So this incident is of ‘Umratul Qazha in 7 A.H.

In the battle field, in order to uplift the morale of the Muslims or to degrade the morale of the non-believers, reciting the couplets would be termed as the Jihad of tongue. Hadhrat Ka’b RA said to the Prophet (Sallallaahu ‘Alayhi wa Sallam) that Allaah Ta’ala has condemned in Qur’an al-Kareem about reciting the couplets. So the Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “A believer does Jihad with a sword as well as with a tongue. And this Jihad of the tongue is as if you are showering arrows.”

Hadeeth: Hadhrat Jaabir bin Samurah RA reports, “I have attended more than a hundred sittings of the Prophet (Sallallaahu ‘Alayhi wa Sallam) wherein the companions RA would recite couplets. The Prophet (Sallallaahu ‘Alayhi wa Sallam) would (not stop them rather) listen to them silently. And occasionally, (on a smile inducing matter) he would smile as well.”

Zubdah:

From this narration, it is understood that the Prophet (Sallallaahu ‘Alayhi wa Sallam) would not recite the couplets himself, as it did not befit his dignity. However, he never stopped the companions RA either. Therefore, versification and poetry is not evil in itself.

Hadeeth: It is narrated from Umm al-mu’mineen (my mother) Hadhrat ‘Aaishah RA that the Prophet (Sallallaahu ‘Alayhi wa Sallam) would get the blessed minbar placed in the masjid for Hadhrat Hassaan bin Thaabit RA, so that he could recite elated verses for the Prophet (Sallallaahu ‘Alayhi wa Sallam) or defend on behalf of the Prophet (Sallallaahu ‘Alayhi wa Sallam) (i.e. respond to the objections of non-believers). The Prophet (Sallallaahu ‘Alayhi wa Sallam) would supplicate, “May Allaah Ta’ala assist Hassaan bin Thaabit with Rooh al-Quddus till he keeps on assisting the religion.”

Zubdah:

Hadhrat Shah Waliullaah AR states that by the Rooh al-Quddus, the whole fraternity of elite angels are meant in which Hadhrat Jibrael AS is also included.

Shi’r (couplets/poetry) are wordings which are structured to rhyme and are harmonious. According to some narrations, a censure regarding couplets is understood while according to other narrations, it has been praised. The summary of all these narrations is that poetry in itself has neither goodness nor evil. If the subject matter is correct and beneficial then the poetry will be regarded as good. If the subject matter has falsehood or no benefit, then the poetry would be bad.

The Prophet (Sallallaahu ‘Alayhi wa Sallam) has never composed a poetry voluntarily because this is such knowledge that is below his dignity. However, he (Sallallaahu ‘Alayhi wa Sallam) has recited other’s poetry as attestation and proof at particular times. He (Sallallaahu ‘Alayhi wa Sallam) has mentioned a complete or part of a poet’s poetry at certain times as has been related in the aforementioned narrations.

Chapter No: 36

بَابُ مَا جَاءَ فِي كَلاَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّمَرِ

Listening and narrating stories at night by Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ الْبَزَّارُ قَالَ : حَدَّثَنَا أَبُو النَّضْرِ قَالَ : حَدَّثَنَا أَبُو عَقِيل نِ الثَّقَفِيُّ عَبْدُ اللَّهِ بْنُ عَقِيلٍ ، عَنْ مُّجَالِدٍ ، عَنِ الشَّعْبِيِّ ، عَنْ مَّسْرُوقٍ ، عَنْ عَائِشَةَ ، قَالَتْ : حَدَّث رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ نِسَاءَهُ حَدِيثًا ، فَقَالَتِ امْرَأَةٌ مِنْهُنَّ : كَانَّ الْحَدِيث حَدِيثُ خُرَافَة فَقَالَ : أَتَدْرُوْنَ مَا خُرَافَةُ ؟ إِنَّ خُرَافَةَ كَانَ رَجُلاً مِنْ عُذْرَةَ ، أَسَرَتْهُ الْجِنُّ فِي الْجَاهِلِيَّةِ فَمَكَثَ فِيهِمْ دَهْرًا ، ثُمَّ رَدُّوهُ إِلَى الإِنْسِ فَكَانَ يُحَدِّثُ النَّاسَ بِمَا رَأَى فِيهِمْ مِنَ الأَعَاجِيبِ ، فَقَالَ النَّاسُ : حَدِيث خُرَافَة.

Translation: Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA reports that when Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) told a story to his household one day, a respected wife of the Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “It seems to be about Khuraafah.” Then the Prophet (Sallallaahu ‘Alayhi wa Sallam) asked, “Are you aware about the actual story of Khuraafah? Khuraafah was a man from the tribe of Banu ‘Uzrah and the Jinns had abducted him. He then remained with the jinns for a while. The jinns returned Khuraafah amongst the humans. Khuraafah would then narrate the strange and bizarre incidents that he had witnessed among the jinns. After this, it became a norm that whenever people witnessed a strange thing, they would say that it’s a tale of Khuraafah.”

Zubdah:

In the age of ignorance (before the advent of Islam), the jinns were quite dominating and they used to harass the humans a lot. They used to talk to humans and even abduct them. They even used to sleep with women. After the advent of Islam, their power diminished.

Khuraafah’s tribe, ‘Banu ‘Uzrah’ was from Yemen. It was famous about this tribe that their women were extremely beautiful and attractive.

Hadeeth: Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA reports, “Once, eleven women sat together in a place. They all intended firmly that they would reveal their husband’s true disposition and that they will not hide anything.”

The first woman said, “My husband is skinny camel’s meat and this meat too is on top of a rugged mountain’s peak. Neither, the mountain track is feasible to climb nor the quality of the meat is good enough to compel one in acquiring it.”

Zubdah:

This woman had criticized her husband that her husband was sloppy, bad-tempered and ill mannered. Even if he be acquired with ease, there is no benefit in him; leave alone he be acquired with hardships.

The second woman said, "I shall not disclose anything about my husband because if I start confessing, I shall not be able to leave it half way and I shall end up disclosing each of his outer and inner defects."

Zubdah:

It seems that this woman's husband was downright faulty.

The third woman said, "My husband is unaptly tall, (and such ill-mannered that) if I speak then there is fear that he shall divorce me. If I remain quiet then I linger in-between."

Zubdah:

It is said that to be excessively tall, is a sign of foolishness i.e. my husband is foolish and ill-mannered too. If I happen to ask something then he would divorce me. And if I do not ask and remain quiet, then he will not care for my necessities. Now I am lingering in between, neither am I counted among the married nor amongst the unmarried, so that I can go arrange for another husband.

The fourth woman said, "My husband is moderate like the night at Tihaamah. Neither too hot nor too cold. He is neither fearsome nor pettish."

Zubdah:

He doesn't get enraged on petty things and he doesn't become callous on any major trouble. There is no fear living with him like, "What will happen if he gets displeased?", and while staying with him, he doesn't become uncharitable and fed up too. The surrounding area around

Makkah Mukarramah is known as "Tihaamah". It's climate is always moderate at night even if it is hot during the day. It is said that the name of this woman was "Mahad bint Abi Hirwamah".

The fifth woman said, "My husband becomes a Cheetah when he enters home and a lion when he goes out. He doesn't investigate about things at home."

Zubdah:

This woman has some what condemned and praised his husband. When he enters home, he becomes a Cheetah. Cheetah has three characteristics.

To Have Sexual Intercourse Abundantly

To Sleep Abundantly

To Remain Oblivious

It means that when he comes home, he indulges in a lot of sex, sleeps a lot and remains careless about domestic matters.

When he goes out of home, he is like a lion. This means that like a lion, his presence demands awe. Nobody has the strength to stand against him.

"He doesn't investigate about things at home" means that he doesn't inquire, what's cooking? What did you eat? What did you give? What did you take? This is all done with our discretion.

The sixth woman said, "When my husband eats, he finishes up all. When he drinks he drinks it all. When he sleeps, he sleeps alone in the bedding. He doesn't even stretch his hand towards someone so as to determine the situation."

Zubdah:

In this woman's description, there can be praise or condemnation. Condemnation is apparent from the translation. However, if praise is meant then it could mean that there is affluence in his home. He eats all sort of food, enjoys all sort of drinks, sleeps without worry, he doesn't trouble others by putting his hand in their clothes. 'He doesn't stretch out his hands' means that he neither abuses anyone nor harms anyone's respect.

The seventh woman said, "My husband is incapable to have sex and is foolish. He has all ailments of this world within him. (When he gets upset) He is so ill-mannered that he would either break my head or my limbs or both."

Zubdah:

This woman has condemned her husband a lot.

The eighth woman said, "My husband is soft like a rabbit and smells like saffron."

Zubdah:

This woman has praised her husband a lot.

The ninth woman said, "My husband is the one with tall pillars, with a lot of ash, quite tall, nearer to the assembly." This woman is Naashirah bint Aws.

Zubdah:

This woman has described four characteristics of her husband.

The one with tall pillars means that he owns big mansions.

'The one with a lot of ash' means that he is very hospitable i.e. a lot of food is prepared at his home and hence, a lot of ash is produced (as a byproduct).

'Quite tall' means that he is handsome amongst men.

'Nearer to the assembly' means that his home is nearer to the house of consultation. One meaning is that people consult with him much. Hence, his home is nearer to the place of consultation, so that there is no delay in reaching the place. As soon as he is needed, he can become present. Second meaning is that a lot of people gather for consultation and an arrangement for their food has to be made as well. Hence, he has constructed his home in a nearby place so that the food can be availed when needed.

The tenth woman said, "My husband is 'Maalik'. And what should I say about Maalik? Maalik is better than all the husbands these women have described. Seldom does his camels go out to graze. They sit near the house most of the time. When they hear the sound of a lute, they realize that it is time to get slaughtered.

Zubdah:

This woman is Kabshah bint Maalik. This woman has also praised his husband i.e. at my husband's place, the guests are hosted and treated well, very often. Hence, the camels do not go away to graze rather sit near the house so that they could be sacrificed promptly when needed. Whenever a guest arrives, the husband, out of happiness, arranges for drinks, snacks and lute. The moment the camels listen to the lute, they come to know that their turn is next.

The Eleventh woman said, "My husband is Abu Zara'. And how shall I praise Abu Zara', how well he was? He loaded my ears with jewellery and he made my arms fat by feeding me well. He kept me happy so much that I was thinking good of myself. He had brought me from a home which had a few goats and were in great difficulty, towards such people who had horses, camels, and peasants and oxen for farming. He was so well mannered that he never felt bad on any of my talk. I would sleep up

to sunrise and nobody would wake me up. There was such affluence that I would satiate myself and then leave the food."

"Wow, the mother of Abu Zara'! She had huge utensils, and the house was vast and spacious. Wow, the son of Abu Zara'! He was so lean and agile bodied that his ribs seemed to be like a drawn out sword and so meagre on diet that a goat's trotter would suffice him. Wow, the daughter of Abu Zara'! Obedient to the parents, heavy bodied (Plump body of a woman is a sign of beauty amongst Arabs.). She was so plump and fresh looking that it made the other wife jealous. She would not disclose family matters to others. She would not spend any meagre item of food without permission. She would also keep her home clean and tidy."

The time was passing by very nicely. Then one day Abu Zara' went out in the morning, at a time when the milk was being churned. He met a woman on his way whose kids were like Cheetah and playing beneath her with grapes (i.e. breasts). Thus Abu Zara' divorced me and married this woman. After him, I too married such a man who was a chieftain. He would ride a well bred horse and hold on to a linear spear, a great horse rider. He gave me countless bounties. He gave me a pair of varied animals and said, "O Umm Zara'! Eat well and spend it on your family as well. Even if I accumulate all the things given to me by this second husband, it cannot compare with a single utensil of Abu Zara'."

Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA states that the Prophet (Sallallaahu 'Alayhi wa Sallam) said after this, "I am to you as Abu Zara' was to Umm Zara'."

Zubdah:

From these narrations it is evident that the story was narrated in front of the Prophet (Sallallaahu 'Alayhi wa Sallam) and he (Sallallaahu 'Alayhi wa Sallam) listened to it. From other narrations, it is proven that the Prophet (Sallallaahu 'Alayhi wa Sallam) narrated stories as well. Hence,

permissibility is established for listening and narrating stories. However, story telling should not be such that the morals are corrupted, there is any shortcoming in the performance of Faraaid, or that there is any backbiting involved. Else, to uplift the morale of the family it is a very good thing to do.

In the final and second narration, there is a mention of the story of Umm Zara'. Hence, this narration is referred to as "The Hadeeth of Umm Zara'". An objection is raised that in this narration the women have mentioned the defects of their husbands and this is clear backbiting. Then how did the Prophet (Sallallaahu 'Alayhi wa Sallam) listen to it? The simple answer to it is that it shall not be considered as backbiting if the subjects are unfamiliar to the people.

At the end of this narration, it is mentioned that the Prophet (Sallallaahu 'Alayhi wa Sallam) said to Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA that the Prophet (Sallallaahu 'Alayhi wa Sallam) is to her RA like Abu Zara' is to Umm Zara'. But an addition is found in the narrations, "However, I would not divorce you." Then, Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA replied, "What reality does Abu Zara' hold in front of you? You are much better than him."

Chapter No: 37

بَابُ مَا جَاءَ فِي نَوْمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The blessed sleep of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ : حَدَّثَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مَضْجَعَهُ وَضَعَ كَفَّهُ الْيُمْنَى تَحْتَ خَدِّهِ الأَيْمَنِ ، وَقَالَ : رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

Translation: Hadhrat Baraa’ bin ‘Aazib RA reports that whenever the Prophet (Sallallaahu ‘Alayhi wa Sallam) went to his bedding to take rest, he would keep his right palm under his right cheek and recite this du’aa:

رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

O my Rabb! Save me from your chastisement on the day when you resurrect your bondsmen (i.e. on the day of Qiyaamah).

And in one narration there is يَوْمَ تَجْمَعُ عِبَادَکَ (i.e. the day when you gather your bondsmen). Both of them mean the same thing.

Zubdah:

Two things have been mentioned in this chapter; supplications while going to sleep and the way of sleeping. Read all supplications first and then understand the procedure of sleeping. May Allaah Ta’ala grant us the ability to follow. Aameen.

Hadhrat Hudhayfah RA reports that when the Prophet (Sallallaahu ‘Alayhi wa Sallam) would lie down on the bedding, he would recite:

اَللّٰهُمَّ بِاسْمِکَ اَمُوْتُ وَاَحْيٰ.

O Allaah! With your name, do I die (sleep) and become alive (awake).

[Here, sleeping and waking up have been analogized with death and life because like death, the limbs of a human body becomes suspended (from activity). Hence, sleep is called as “Ukht al-Maut” i.e. Death’s sister.]

and when the Prophet (Sallallaahu ‘Alayhi wa Sallam) would wake up, he would recite:

اَلْحَمْدُلِلهِ الَّذِىْ اَحْيَانَا بَعْدَمَااَمَاتَنَاوَاِلَيْهِ النُّشُوْرُ.

All praise is due to Allaah Ta'ala who gave us life after death (woke us up after sleep) and we are bound to return unto him.

Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports that when the Prophet (Sallallaahu 'Alayhi wa Sallam) was about to sleep on his bedding at night, he would gather his hands (as done during supplication) and recite three Surahs; Qul huwa Allaahu Ahad, Qul

'Audhu biRabbi al-Falaq, and Qul 'Audhu biRabbi al-Naas and blow on his palms. Then, according to his ability, he (Sallallaahu 'Alayhi wa Sallam) would pass his hands all over the body. He (Sallallaahu 'Alayhi wa Sallam) would start from his head first. He (Sallallaahu 'Alayhi wa Sallam) would repeat this three times.

Zubdah:

Apart from this, it is also proven to always recite Alif Laam Meem Sajdah, Tabaarak al-ladhi, Ayat al-Qursiy, Surah al-Baqarah, and Surah al-Waaqiyah. In one narration, it is mentioned that when one recites a Surah and sleeps, an angel is appointed to guard him until he wakes up.

Hadhrat Anas bin Maalik RA reports that when the Prophet (Sallallaahu 'Alayhi wa Sallam) would return on his bedding, he (Sallallaahu 'Alayhi wa Sallam) would recite:

اَلْحَمْدُ لِلهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا ، فَكَمْ مِّمَّنْ لَّا كَافِيَ لَهُ وَلَا مُؤْوِيَ.

All praise is due to Allaah Ta'ala, who gave us to eat, drink and who sufficed us for our needs and gave us a place to rest, because there are many for whom there is no one to satisfy their needs nor anyone to give them a place to rest.

Method of sleeping: Keep your right palm under your right cheek and sleep on your right side. If possible, keep your face towards Qiblah. It is Mustahab to sleep on the right side because this was a permanent practice of the Prophet (Sallallaahu 'Alayhi wa Sallam). A profound wisdom in this is that the heart is on the left. Hence, when it remains upwards, it doesn't let the body fall into deep sleep. One stays vigilant even in sleep. A drawback in sleeping on the left side of the body is that the heart would stay downwards and the weight of the entire (upper) body would be on it and the materials (chemicals) of the body would affect it. As the heart is an important organ from amongst the vital organs of the body, a little effect on it would produce many ailments. Hadhrat

Abu 'Ubadah RA states that the Prophet's (Sallallaahu 'Alayhi wa Sallam) practice of sleeping on the right side of the body was only when there was more time. If the time was less then he (Sallallaahu 'Alayhi wa Sallam) would lean on his hands and take some rest.

Chapter No: 38

بَابُ مَا جَاءَ فِي عِبَادَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The worshipping done by Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، وَبِشْرُ بْنُ مُعَاذٍ ، قَالاَ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ زِيَادِ بْنِ عِلاَقَةَ ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ : صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ : أَتَتَكَلَّفُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ؟ قَالَ : أَفَلاَ أَكُونَ عَبْدًا شَكُورًا.

Translation: Hadhrat Mughirah bin Shu’bah RA states that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) prayed the optional Salaat so long that his feet got swollen. The companions RA requested, “You bear so much pain and hardship even though Allaah Ta’ala has forgiven all of your past and future shortcomings.” The Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “(When Allaah Ta’ala has bestowed upon me so much of his grace) Do I not be his grateful bondman?”

Hadhrat Aswad bin Yazeed that I asked Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA about the nightly salaat of the Prophet (Sallallaahu ‘Alayhi wa Sallam), “What was the Prophet’s (Sallallaahu ‘Alayhi wa Sallam) routine at night?” Then (my mother) Hadhrat ‘Aaishah RA informed, “He (Sallallaahu ‘Alayhi wa Sallam) would sleep in the first portion of the night then he would stand up (for prayers). After that, when the time for Sahar drew near, he would perform his Witr Salaah. He would then return to his bedding. If he had the propensity, he would copulate with his wife. Once Athaan was called, he would quickly stand up. If he had the need to perform Ghusl then he would do so, else he would suffice with wudhu.”

Zubdah:

According to physicians the best time for copulation is the last portion of the night because this time is moderate. During the first portion of the night the stomach is full and copulation in such condition is harmful and extremely harmful on an empty stomach. Another perspective for the last portion of the night to be beneficial is that the husband and wife have more vitality in their temperament on account of having taken rest at night.

But these are all medical prudence and wisdom. In view of the Shariah, it is permissible at all times. It is also proven from the Prophet (Sallallaahu ‘Alayhi wa Sallam) to copulate during the early portion of the night and various times of the day. However, ‘Ulama have written that if pregnancy stays while copulating at the very time of Salaah, the children born shall be disobedient to the parents.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامٍ يَعْنِي ابْنَ حَسَّانَ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَتِحْ صَلاَتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ.

Translation: Hadhrat Abu Hurayrah RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Whenever you get up to perform Tahajjud at night, pray two short rak'at first."

Zubdah:

The two rak'at of Tahiyyatul Wudhu are intended here, which shall help in ridding the dominance of sleep and make the body agile. Then according to one's routine and ability, four, eight or twelve rak'at of Tahajjud should be performed.

The normal routine of the Prophet (Sallallaahu 'Alayhi wa Sallam) was to perform two rak'at of Tahiyyatul Wudhu, eight rak'at of Tahajjud, and three rak'at of Witr. However, this was not a special limit which would not allow any deduction or increase, rather at different times different number of rak'at have been reported.

For example, in the narration of 'Abdullaah ibn 'Abbaas RA it is mentioned that the Prophet (Sallallaahu 'Alayhi wa Sallam) used to perform thirteen rak'at Salaah. In a narration of Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA, it is mentioned that the Prophet (Sallallaahu 'Alayhi wa Sallam) used to perform eleven rak'at Salaah during Ramadan as well as out of it. That is eight rak'at of Tahajjud and three rak'at of Witr. In another narration of Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA, it is mentioned that the Prophet (Sallallaahu 'Alayhi wa Sallam) used to perform nine rak'at of Salaah. It is indicated in one narration that it was six rak'at and three rak'at i.e. six rak'at of Tahajjud and three rak'at of Witr. In one of the narrations of Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA, it is mentioned that if for some reason the Prophet (Sallallaahu 'Alayhi wa Sallam) could not wake up for Tahajjud then he would perform twelve rak'at Salaah during the day. Hence, from different narrations it is proven that the Prophet (Sallallaahu 'Alayhi wa Sallam) had also prayed two rak'at Tahajjud and three rak'at Witr, four rak'at tahajjud and three rak'at Witr, six rak'at tahajjud and three rak'at Witr, eight rak'at tahajjud and three rak'at Witr, ten rak'at tahajjud and three rak'at Witr.

Zubdah:

According to the Hanafi Madhab, Witr shall be prayed with one set of salaam. However, according to Imam Shaafi'ee AR three rak'at Witr shall be prayed with two sets of salaam. Imam Maalik AR permits both ways. However, we follow the Hanafi Madhab. But one should not fight in this Mas'alah (ruling) because the other Maslak is also headed by an Imam. In some narrations, there is a mention of the Prophet's (Sallallaahu 'Alayhi wa Sallam) performing of two optional rak'at while being seated. On account of this, seventeen rak'at have now been proved from the Prophet (Sallallaahu 'Alayhi wa Sallam); Two rak'at of Tahiyyatul Wudhu, eight rak'at of Tahajjud, three rak'at of Witr, two optional rak'at while being seated and two rak'at Sunnah of Fajr.

Hadeeth: Hadhrat Hudhayfah bin Yamaan RA reports, "One night, I performed Salaah with the Prophet (Sallallaahu 'Alayhi wa Sallam). When the Prophet (Sallallaahu 'Alayhi wa Sallam) entered Salaah, he recited: اَللّٰهُ أَكْبَرُ

ذُو الْمَلَكُوْتِ وَالْجَبَرُوْتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Then he (Sallallaahu 'Alayhi wa Sallam) recited Surah al-Baqarah. He (Sallallaahu 'Alayhi wa Sallam) then performed his ruku' equal in length to his Qiyaam and kept on reciting:

سُبْحَانَ رَبِّىَ الْعَظِيْمِ سُبْحَانَ رَبِّىَ الْعَظِيْمِ

He (Sallallaahu 'Alayhi wa Sallam) then lifted his head and performed the Qaumah equal in length to his ruku' and kept on reciting:

لِرَبِّىَ الْحَمْدُ لِرَبِّىَ الْحَمْدُ

Then he (Sallallaahu 'Alayhi wa Sallam) performed the prostration (sajdah) equal in length to his ruku'. He (Sallallaahu 'Alayhi wa Sallam) kept on reciting:

سُبْحَانَ رَبِّىَ الْاَعْلٰى سُبْحَانَ رَبِّىَ الْاَعْلٰى

He (Sallallaahu 'Alayhi wa Sallam) then lifted his head and sat for a time equaling the time spent in prostration. He (Sallallaahu 'Alayhi wa Sallam) kept on reciting:

رَبِّ اغْفِرْلِىْ رَبِّ اغْفِرْلِىْ

In this way he completed reciting Surah al-Baqarah, Aal Imraan, Surah al-Nisaa, and Surah al-Maaidah.

Hadeeth: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports, "One night, the Prophet (Sallallaahu 'Alayhi wa Sallam) kept on reciting one Ayah in Tahajjud Salaah." There is no mention of a particular Ayah in this narration. However, in another narration it is mentioned that it was this Ayah of Surah Maaidah:

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْلَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

(Surah Maaidah: 118)

If you punish them, they are your slaves after all, but if you forgive them, you are the Mighty, the Wise.

Hadeeth: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports, "When the Prophet (Sallallaahu 'Alayhi wa Sallam) was nearing his demise, he would perform the optional Salaah whilst seated."

Zubdah:

Common Muslims get half a reward whilst praying seated. However, the Prophet (Sallallaahu 'Alayhi wa Sallam) would get the same reward that he is entitled for while performing the optional Salaah whilst standing. The Prophet (Sallallaahu 'Alayhi wa Sallam) would pray while sitting down on account of the weakness or to educate the Ummah that it is also permissible to pray whilst seated. It is not necessary to burden oneself more than one can endure while performing Salaah. If one in unable to stand for a longer duration due to old age or any disorder/disease, then one can sit down and perform Salaah. However, an optional Salaah can be performed whilst being seated even if there is no excuse so much so that a standing person can sit down or a sitting person can stand up and complete his Salaah.

Hadeeth: Hadhrat ‘Abdullaah ibn ‘Umar RA reports, “I have performed two rak’at optional Salaah before Zuhr and two rak’at after Zuhr with the Prophet (Sallallaahu ‘Alayhi wa Sallam), two rak’at after Maghrib in my home, and two rak’at after ‘Eshaa in my home.”

Zubdah:

In a day-night, there are twelve rak’at Sunnah Muakkadah to be performed. Two rak’at before Fajr, four rak’at before Zuhr, two rak’at after Zuhr, two rak’at after Maghrib, two rak’at after ‘Eshaa. The the Prophet (Sallallaahu ‘Alayhi wa Sallam) has said, “The one who performs twelve rak’at with regularity, Allah Ta’ala creates for him a mansion in Jannah.”

In Shamaail al-Tirmidhi, there is a mention of two rak’at before Zuhr in the narration of Hadhrat ‘Abdullaah ibn ‘Umar RA. However, there is an affirmation of four rak’at before Zuhr from the narrations of Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA, (my mother) Umm Habeebah RA, and ‘Ali (May Allaah Ta’ala bless his face). Two rak’at Sunnah of Fajr have been asserted upon to the extent that in one narration, it is mentioned that never leave the Sunnah of Fajr even if the horses trample upon you. The Prophet (Sallallaahu ‘Alayhi wa Sallam) would shorten the two rak’at Sunnah of Fajr and would mostly recite Surah al-Kaafiroon and Surah al-Ikhlaas (Qul ya ayyuhal kaafiroon and Qul huwa Allaahu Ahad).

Chapter No: 39

بَابُ صَلاَ ةِ الضُّحٰى

Salaah al-Dhuhaa of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ : حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ يَزِيدَ الرِّشْكِ قَالَ : سَمِعْتُ مُعَاذَةَ ، قَالَتْ : قُلْتُ لِعَائِشَةَ : أَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحٰى ؟ قَالَتْ : نَعَمْ ، أَرْبَعَ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ.

Translation: Hadhrat Muaadhah states, “I asked Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA, “Did the Prophet (Sallallaahu ‘Alayhi wa Sallam) regularly perform the Salaah al-Dhuhaa?” She RA replied, “Yes, he (Sallallaahu ‘Alayhi wa Sallam) used to perform four rak’at Salaah al-Dhuhaa and more of what Allaah Azz wa Jall desired from him.””

Hadeeth: Hadhrat Anas bin Maalik RA reports, “The Prophet (Sallallaahu ‘Alayhi wa Sallam) used to pray six rak’at of Salaah al-Dhuhaa.”

Hadeeth: Hadhrat Umm Haaniy RA reports, “On the day of Victory over Makkah, the Prophet (Sallallaahu ‘Alayhi wa Sallam) came to my home, performed Ghusl and offered eight rak’at Salaah. I have never seen the Prophet (Sallallaahu ‘Alayhi wa Sallam) perform such shortened Salaah as he (Sallallaahu ‘Alayhi wa Sallam) performed these eight rak’at. But even for this shortening, he (Sallallaahu ‘Alayhi wa Sallam) would perform his ruku’ and prostration with complete serenity.”

Zubdah:

Fifteen minutes after the sunrise, two or four rak’at Salaah is offered. This is known as “Namaaz-i-Ishraaq”. The Salaah offered after two-two and a half hours after sunrise is known as “Salaah al-Dhuhaa” (Namaaz-i-Chaast).

It is mentioned in a narration that the Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “There are three hundred and sixty joints in the body and charity becomes compulsory on each of them everyday. The two rak’at of Salaah al-Dhuhaa is the charity on behalf of these three hundred and sixty joints.”

A minimum of two rak’at and at the most twelve rak’at of Salaah al-Dhuhaa is proven. However, the Prophet (Sallallaahu ‘Alayhi wa Sallam) would perform eight rak’at most of the time.

Chapter No: 40

بَابُ صَلاَةِ التَّطَوُّعِ فِي الْبَيْت

Performing the nawaafil (optional) Salaah at home

حَدَّثَنَا عَبَّاسُ نِ الْعَنْبَرِيُّ قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ ، عَنِ الْعَلاَءِ بْنِ الْحَارِث ، عَنْ حَرَامِ بْنِ مُعَاوِيَةَ ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ قَالَ : سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلاَةِ فِي بَيْتِي وَالصَّلاَةِ فِي الْمَسْجِدِ قَالَ : قَدْ تَرَى مَا أَقْرَبَ بَيْتِي مِنَ الْمَسْجِدِ ، فَلَأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ إِلَّا أَنْ تَكُونَ صَلاَةً مَكْتُوبَةً.

Translation: Hadhrat 'Abdullaah bin Sa'd RA reports, "I asked Rasulullaah (Sallallaahu 'Alayhi wa Sallam), "Is it best to perform optional Salaah at home or in the masjid?" The Prophet (Sallallaahu 'Alayhi wa Sallam) answered, "You see that my home is so near to the masjid. Even then I prefer to perform the Salaah in my home except for the fard Salaah""

Zubdah:

It is best to perform the optional Salaah at home so that there is blessing (barakah) and radiance (nooraaniyyat), it creates fondness and motivation for the household, the children begin to learn Salaah and the home stays lively with the worship of Allaah Ta'ala. It is mentioned in a Hadeeth that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Do not turn a home into a graveyard."

Hence, by performing the Salaah at home there is seclusion and the real purpose in performing the optonal Salaah is seclusion i.e. it is best to perform the optional Salaah in privacy. Any Salaah performed with congregation (Jama'at) is to be performed in the masjid even if it is not fard viz. Taraaveeh, Salaah al-Kusoof, Salaah al-Khusoof.

But it should be remembered that this is an era of tribulations, there is extreme negligence with regards to the religion, and even wudhu doesn't remain for longer durations on account of weaker limbs. Hence, if someone fears that by going home one would get involved with the family and that one would become forgetful about Sunan and Nawaafil, then one should perform the Sunnah Muakkadah in the masjid.

Chapter No: 41

بَابُ مَا جَاءَ فِي صَوْمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The fasting of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَيُّوب ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ : سَأَلْتُ عَائِشَةَ ، عَنْ صِيَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَتْ : كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ ، وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ. قَالَتْ : وَمَا صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا كَامِلاً مُنْذُ قَدِمَ الْمَدِينَةَ إِلَّا رَمَضَانَ.

Translation: Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA reports, “At times, Rasululaah (Sallallaahu ‘Alayhi wa Sallam) would keep so many fasts that we would assume that he (Sallallaahu ‘Alayhi wa Sallam) would not leave keeping them. He (Sallallaahu ‘Alayhi wa Sallam) would then not fast for so long that we would assume that he would never fast again. After arriving at Madinah, he (Sallallaahu ‘Alayhi wa Sallam) never kept the fast for one complete and continuous month except for Ramadan.”

Zubdah:

This was the normal habit of the Prophet (Sallallaahu ‘Alayhi wa Sallam). Otherwise, it is also proven from the Prophet (Sallallaahu ‘Alayhi wa Sallam) to keep the fasts of Sha’baan for the whole month. However, this was not habitual. At times, he (Sallallaahu ‘Alayhi wa Sallam) would keep fasts for most of the days of Sha’baan. For this reason, some people have reported that he fasted for the whole month of Sha’baan.

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِنِ الْكُوفِيُّ قَالَ : حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسٰى ، وَطَلْقُ بْنُ غَنَّامٍ ، عَنْ شَيْبَانَ ، عَنْ عَاصِمٍ ، عَنْ زِرِّ بْنِ حُبَيْشٍ ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ غُرَّةِ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ.

Translation: Hadhrat ‘Abdullaah ibn Mas’ood RA reports that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) would fast for the first three days of every month and would seldom leave the fast on the day of Jumu’ah.

Zubdah:

The Prophet (Sallallaahu ‘Alayhi wa Sallam) would fast for three days in a month but the days were not fixed. At times he (Sallallaahu ‘Alayhi wa Sallam) would fast during the start (of the month); on thirteenth, fourteenth and fifteenth of a month; at times on Saturday, Sunday and Monday of one week and then on Tuesday, Wednesday and Thursday of the next week.

It has been encouraged to keep three fasts every month. Every act of goodness is rewarded ten times. Hence, the reward of keeping three fasts would equal the rewards of one full month of fasting. Therefore, the one who regularly fasts three days a month is like the one who keeps fasting his complete life.

Similarly, the Prophet (Sallallaahu 'Alayhi wa Sallam) would take care to fast on Mondays and Thursdays. There are many reasons for this:

Deeds are accounted for on both these days.

According to a narration of Muslim Shareef, the Prophet (Sallallaahu 'Alayhi wa Sallam) has said, "I have been begotten on a Monday and the revelation, of Qur'an al-Kareem to me, began on a Monday." (Muslim, Hadeeth Number: 2747)

In one hadeeth it is mentioned that Allaah Ta'ala forgives every Muslim on a Monday and Thursday except two persons between whom there is estrangement (have stopped talking to each other). (Musnad Ahmad)

The fast on the day of Arafah is also a Sunnah. It is mentioned in a narration that by keeping the fast of Arafah, sins of two years are forgiven and the fast of Aashurah emancipates a person from the sins of one year.

Aashurah is the tenth day of the month of Muharram. One should also keep a fast on either the ninth or eleventh of Muharram along with the fast of Aashurah because the Jews too used to keep a fast on the tenth of Muharram. Hence, the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Oppose the Jews and fast on the ninth or eleventh (of Muharram) as well. In another hadeeth, it is mentioned, "If I (the Prophet Sallallaahu 'Alayhi wa Sallam) remain alive the next year, I shall fast on the ninth day." Hence, one should not fast on the tenth day alone rather one should add the ninth or eleventh as well, so that both the ahaadeeth can be practiced upon.

Some have written that the repentance of Hadhrat Aadam AS was accepted on tenth of Muharram, Hadhrat Nooh's AS ship got to the bank, Hadhrat Moosa AS got deliverance from Firoun, Hadhrat 'Esaa AS was born and ascended to the heavens on this day, Hadhrat Yunus AS got deliverance from the stomach of a fish, the shortcomings of the Ummah were forgiven, Hadhrat Yusuf AS was rescued from the well, Hadhrat Ayyub AS was cured of his disease, Hadhrat Idrees AS was lifted up to the heavens, Hadhrat Ibraaheem AS was born, and on this day Hadhrat Sulaymaan AS was bestowed with kingship. (Umdatul Qaari, V. 8, Pg. 233, Siyaam Youm Aashuraa')

Zubdah:

The summary of this chapter is that apart from the Fard fasts, it is proven that the Prophet (Sallallaahu 'Alayhi wa Sallam) used to profusely keep optional fasts viz. The fasts in major portion of Sha'baan, three fasts of every month, fasts of every Monday and Thursday, Fast on Fridays, Fast on the day of Arafah, Fast of Aashurah etc. Similarly, with other Prophets AS the routine with fasting has been varied. Hadhrat Nooh AS would fast continuously for twelve months. Hadhrat Dawood AS would fast every alternate day. Hadhrat 'Esaa AS would fast one day and leave next two days.

There is medical prudence and benefits in fasting.

اَللّٰهُمَّ ارْزُقْنَا اتِّبَاعَهٗ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ

Chapter No: 42

بَابُ مَا جَاءَ فِي قِرَاءَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The blessed recitation of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ ، عَنِ ابْنِ جُرَيْجٍ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ أُمِّ سَلَمَةَ ، قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْطَعُ قِرَاءَتَهُ يَقُولُ : { اَلْحَمْدُ لِلَّهِ رَبِّ الْعٰلَمِيْنَ } ثُمَّ يَقِفُ ، ثُمَّ يَقُولُ : {اَلرَّحْمٰنِ الرَّحِيْمِ } ثُمَّ يَقِفُ ، وَكَانَ يَقْرَأُ (مٰلِكِ يَوْمِ الدِّيْنِ)

Translation: Umm al-Mu’mineen (my mother) Hadhrat Umm Salamah RA reports, “The Prophet (Sallallaahu ‘Alayhi wa Sallam) would separate every Aayah and recite them distinctly so that he (Sallallaahu ‘Alayhi wa Sallam) would first recite اَلْحَمْدُ لِلَّهِ رَبِّ الْعٰلَمِيْنَ, pause and then recite اَلرَّحْمٰنِ الرَّحِيْمِ, pause and then recite مٰلِكِ يَوْمِ الدِّيْنِ.”

Hadeeth: Hadhrat ‘Abdullaah bin Abi Qays states: I asked Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA, “Did the Prophet (Sallallaahu ‘Alayhi wa Sallam) recite (alone in Tahajjud) the Qur’an silently or aloud?” She answered, “Both ways. At times silently and at times aloud. I said, “It’s a grace of Allaah Ta’ala who gave us all kinds of convenience.”

Hadeeth: Hadhrat Qataadah RA states, “Allaah Ta’ala has sent every Prophet AS with beautiful face and beautiful voice and our Prophet (Sallallaahu ‘Alayhi wa Sallam) did not recite (the Qur’an) on the style of singers by tuning his voice.”

Hadeeth: Hadhrat Umm Haani RA states, “The Prophet (Sallallaahu ‘Alayhi wa Sallam) would recite in the Haram (i.e. the house of Allaah-Baytullaah) and I was able to listen to it on the terrace of my home.

Hadeeth: Hadhrat ‘Abdullaah ibn ‘Abbaas RA states, “The Prophet (Sallallaahu ‘Alayhi wa Sallam) would recite in his blessed room and the person sitting in the courtyard would be able to listen to it.”

Zubdah:

The recitation of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was very pronounced whose every letter, word and phrase was easily comprehensible and he (Sallallaahu ‘Alayhi wa Sallam) would recite with pauses.

In Tahajjud Salaah, it is permissible to recite either silently or aloud. If the intention is to encourage others or by reciting aloud the temperament becomes agile, then reciting aloud would be Mustahab. If there is a fear of disturbing others or one fears ostentation then it is Mustahab to recite silently rather necessary to do so.

The Qur’an al-Kareem should not be recited with Tarjee’. Tarjee’ means to reverberate the voice on the style of singing. Particularly, to be careless about Madd, Shadd (Ghunnah) etc. is explicitly impermissible.

Chapter No: 43

بَابُ مَا جَاءَ فِي بُكَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Weeping of Rasulullaah (Sallallaahu 'Alayhi wa Sallam)

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارِكِ ، عَنْ حَمَّادِ بْنِ سَلَمَةَ ، عَنْ ثَابِتٍ ، عَنْ مُطَرِّفٍ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ ، عَنْ أَبِيهِ قَالَ : أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ الْمِرْجَلِ مِنَ الْبُكَاءِ.

Translation: Hadhrat 'Abdullaah ibn Shikkheer RA reports, "I presented myself in the service of Rasulullaah (Sallallaahu 'Alayhi wa Sallam). He was occupied in his Salaah. On account of crying, there was such a sound emanating from his blessed chest that it resembled the boiling of a cooking pot.

Hadeeth: Hadhrat 'Abdullaah ibn Mas'ood RA states: "Once the Prophet (Sallallaahu 'Alayhi wa Sallam) requested, "Recite Qur'an for me." I said, "The Qur'an gets revealed to you. How will I be able recite it for you?" The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "I wish to listen it from someone else as well." Hence, I commenced reciting Surah al-Nisaa and when I reached, وَجِئْنَا بِكَ عَلٰى هٰؤُلَاءِ شَهِيْدًا (Surah al-Nisaa: 41), I looked at the blessed face of the Prophet (Sallallaahu 'Alayhi wa Sallam) and noticed that tears were rolling down from both of his eyes.

Hadeeth: Hadhrat 'Abdullaah ibn 'Umar RA states, "Once there was a solar eclipse during the time the Prophet (Sallallaahu 'Alayhi wa Sallam). The Prophet (Sallallaahu 'Alayhi wa Sallam) stood up for Salaah and his Qiyaam was so long that it seemed that he had no intention to perform Ruku' (in another narration it is mentioned that he (Sallallaahu 'Alayhi wa Sallam) recited Surah al-Baqarah). Then he (Sallallaahu 'Alayhi wa Sallam) performed the Ruku', so long that it seemed he (Sallallaahu 'Alayhi wa Sallam) did not intend to lift his blessed head (from Ruku'). Then he (Sallallaahu 'Alayhi wa Sallam) stood for so long in Qaumah that it seemed that he (Sallallaahu 'Alayhi wa Sallam) didn't intend to perform the Sajdah. Then he (Sallallaahu 'Alayhi wa Sallam) performed the Sajdah, so long that it seemed that he didn't intend to lift his blessed head (from Sajdah). Then he (Sallallaahu 'Alayhi wa Sallam) lifted his head (and sat in Jalsah) and it seemed that he (Sallallaahu 'Alayhi wa Sallam) didn't intend to perform a second Sajdah. Then he (Sallallaahu 'Alayhi wa Sallam) performed the second Sajdah, so long that it seemed that he didn't intend to lift his blessed head (from Sajdah). He was breathing with intense grief and fervour; crying and saying: "O Allaah! You had promised that you won't chastise my Ummah till I am present amongst them. And You had also promised that till the time they repent over their sins, You would not chastise them." By the time the Prophet (Sallallaahu 'Alayhi wa Sallam) finished two Rak'at of Salaah, the eclipse got over. Then he (Sallallaahu 'Alayhi wa Sallam) stood up, lauded Allaah Ta'ala with praises, and said, "Indeed the Sun and the Moon are two signs from the signs of Allaah Ta'ala. They do not undergo an eclipse on account of someone's death or birth. Hence, during a solar or lunar eclipse, get engrossed with Allaah Ta'ala."

Zubdah:

According to most of the Muhadditheen, this incident took place in 10 A.H. During the age of ignorance, it was understood that the solar and lunar eclipse takes place on account of a famous personality's death or birth. Coincidentally, the Prophet's (Sallallaahu 'Alayhi wa Sallam) son, Hadhrat Ibraaheem, had died during the same period. Hence, the Prophet (Sallallaahu 'Alayhi wa Sallam) refuted this false understanding.

Hadeeth: Hadhrat 'Abdullaah ibn 'Abbaas RA reports that one of the daughters of the Prophet (Sallallaahu 'Alayhi wa Sallam) was breathing her last (about to die). So the Prophet (Sallallaahu 'Alayhi wa Sallam) lifted her in his arms and placed her in front of him. Thus, she died in front of the Prophet (Sallallaahu 'Alayhi wa Sallam). Hadhrat Umm Ayman RA, a freed slave of the Prophet (Sallallaahu 'Alayhi wa Sallam), started wailing. The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "You are crying (in this fashion) in the presence of the messenger of Allaah?" She said, "You are crying too." The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "(This kind of crying is not prohibited rather) This is a Mercy/Rahmat of Allaah Ta'ala. (that he softens a bondman's heart. The Prophet (Sallallaahu 'Alayhi wa Sallam) cried but did not wail). Indeed, a believer is under wellbeing in every situation to the extent that when his soul is about to depart his body, he still praises Allaah Ta'ala in this state too."

Zubdah:

The research of Muhadditheen and Historians is that no daughter or granddaughter of the Prophet (Sallallaahu 'Alayhi wa Sallam) died in childhood rather he (Sallallaahu 'Alayhi wa Sallam) had two grandsons who died in childhood. From amongst them, one is 'Abdullaah ibn 'Uthmaan, the son of Hadhrat Ruqayyah RA and the second is Hadhrat Muhsin, son of Hadhrat Faatimah al-Zahraa RA. Hence, the narrator has erred while narrating. Instead of ابن بنت له (son of his daughter), he has reported بنت له (his daughter).

Hadeeth: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports that when 'Uthmaan bin Maz'oon RA had died, the Prophet (Sallallaahu 'Alayhi wa Sallam) kissed his forehead. At this time, tears were rolling down his blessed eyes.

Zubdah:

Hadhrat 'Uthmaan bin Maz'oon RA was Prophet's (Sallallaahu 'Alayhi wa Sallam) foster brother. He was extremely fearful of Allaah Ta'ala and an ardent worshipper. He emigrated with the Prophet (Sallallaahu 'Alayhi wa Sallam) from Makkah to Madinah. He did not drink liquor even when it was permissible. He was the first to die from amongst the emigrant companions RA. He died in year 2 A.H. He was buried in Jannat al-Baqee (graveyard in Madinah). The Prophet (Sallallaahu 'Alayhi wa Sallam) placed a black stone near his grave as a mark of identification.

Zubdah:

A human cries for many reasons. He may cry on account of mercy and kindness, out of love and passion, out of fear, when overwhelmed with happiness, out of pain and anguish, on account of some shock or affliction, because of someone's oppression, while regretting and seeking forgiveness over sins, out of fear and love for Allaah Ta'ala. Crying done when one is passionate to meet Allaah Ta'ala, is an extremely good thing. However, Crying done on account of hypocrisy, ostentation, and wailing over the Mayyit (dead person-i.e. to cry making loud noise mentioning the characteristics of the mayyit) and crying impatiently is forbidden.

The Prophet (Sallallaahu 'Alayhi wa Sallam) would cry most often on account of his compassion and mercy for this Ummah, out of fear and love for Allaah Ta'ala, or on account of his passion to meet Allaah Ta'ala. May Allaah Ta'ala, the most merciful, grant us the ability to follow the Prophet (Sallallaahu 'Alayhi wa Sallam). Aameen.

Chapter No: 44

بَابُ مَا جَاءَ فِي فِرَاشِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The bedding of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ : حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَنَامُ عَلَيْهِ مِنْ أَدَمٍ حَشْوُهُ لِيفٌ.

Translation: Umm al-Mum’mineen (my mother) Hadhrat ‘Aaishah RA reports that the blessed bedding of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam), on which he used to sleep, was made from leather and it was filled with crushed Date Palm leaves.

Hadeeth: Someone asked Umm al-Mu’mineen (my mother) Hadhrat Hafsah RA, “How was the blessed bedding of the Prophet (Sallallaahu ‘Alayhi wa Sallam) on which he used to take rest in your home?” She answered, “It was a burlap which we would spread out making it two fold. The Prophet (Sallallaahu ‘Alayhi wa Sallam) would sleep on it. One night, it passed my mind that if I make it four fold, it would be become softer and more comfortable. Hence, I made it four fold and spread it out. In the morning, the prophet (Sallallaahu ‘Alayhi wa Sallam) said, “What did you spread out for me last night?” I replied, “It was your blessed bedding. Just that I had made it four fold so that it becomes softer.” The Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “Leave it on its previous state because its softness withheld me from performing Tahajjud Salaah.”

Zubdah:

The blessed bedding of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was at times made of leather, burlap or mat. This was the simplicity and contentment of the Prophet (Sallallaahu ‘Alayhi wa Sallam) that he preferred a simple bedding instead of a soft mattress. Otherwise, the companions made offers many a times with insistence rather a female companion (Sahabiyyah) RA prepared and brought a mattress to the Prophet (Sallallaahu ‘Alayhi wa Sallam) but he returned it. He (Sallallaahu ‘Alayhi wa Sallam) would often say, “My example is like that of a wayfarer, who sat under a tree for a while and went forth.”

When we look at ourselves today, our Emaan seems doubtful. May Allaah Ta’ala have mercy on us. (Aameen)

Chapter No: 45

بَابُ مَا جَاءَ فِي تَوَاضُعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Humility of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ قَالَ : حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ قَالَ : أَنْبَأَنَا رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وُلْدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ يُكَنَّى أَبَا عَبْدِ اللَّهِ ، عَنِ ابْنٍ لِأَبِي هَالَةَ ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ : سَأَلْتُ خَالِي هِنْدَ بْنَ أَبِي هَالَةَ ، وَكَانَ وَصَّافًا عَنْ حِلْيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَنَا أَشْتَهِي أَنْ يَصِفَ لِي مِنْهَا شَيْئًا ، فَقَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخْمًا مُفَخَّمًا ، يَتَلَأْلَأُ وَجْهُهُ تَلَأْلُؤَ الْقَمَرِ لَيْلَةَ الْبَدْرِ فَذَكَرَ الْحَدِيثَ بِطُولِهِ قَالَ الْحَسَنُ : فَكَتَّمْتُهَا الْحُسَيْنَ زَمَانًا ، ثُمَّ حَدَّثْتُهُ فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَيْهِ . فَسَأَلَهُ عَمَّا سَأَلْتُهُ عَنْهُ وَوَجَدْتُهُ قَدْ سَأَلَ أَبَاهَا عَنْ مَدْخَلِهِ وَمَخْرَجِهِ وَشَكْلِهِ فَلَمْ يَدَعْ مِنْهُ شَيْئًا.

قَالَ الْحُسَيْنُ: فَسَأَلْتُ أَبِي ، عَنْ دُخُولِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : كَانَ إِذَا أَوَى إِلَى مَنْزِلِهِ جَزَّأَ دُخُولَهُ ثَلَاثَةَ أَجْزَاءٍ ، جُزْءًا لِلَّهِ ، وَجُزْءًا لِأَهْلِهِ ، وَجُزْءًا لِنَفْسِهِ ، ثُمَّ جَزَّأَ جُزْأَهُ بَيْنَهُ وَبَيْنَ النَّاسِ ، فَيَرُدُّ ذَلِكَ بِالْخَاصَّةِ عَلَى الْعَامَّةِ ، وَلاَ يَدَّخِرُ عَنْهُمْ شَيْئًا ، وَكَانَ مِنْ سِيرَتِهِ فِي جُزْءِ الْأُمَّةِ إِيثَارُ أَهْلِ الْفَضْلِ بِإِذْنِهِ وَقَسْمِهِ عَلَى قَدْرِ فَضْلِهِمْ فِي الدِّينِ ، فَمِنْهُمْ ذُو الْحَاجَةِ ، وَمِنْهُمْ ذُو الْحَاجَتَيْنِ ، وَمِنْهُمْ ذُو الْحَوَائِجِ ، فَيَتَشَاغَلُ بِهِمْ وَيَشْغَلُهُمْ فِيمَا يُصْلِحُهُمْ وَالْأُمَّةَ مِنْ مُسَاءَلَتِهِمْ عَنْهُ وَإِخْبَارِهِمْ بِالَّذِي يَنْبَغِي لَهُمْ وَيَقُولُ : لِيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ ، وَأَبْلِغُونِي حَاجَةَ مَنْ لَّا يَسْتَطِيعُ إِبْلاَغَهَا ، فَإِنَّهُ مَنْ أَبْلَغَ سُلْطَانًا حَاجَةَ مَنْ لاَ يَسْتَطِيعُ إِبْلاَغَهَا ثَبَّتَ اللَّهُ قَدَمَيْهِ يَوْمَ الْقِيَامَةِ ، لاَ يُذْكَرُ عِنْدَهُ إِلاَ ذَلِكَ ، وَلاَ يُقْبَلُ مِنْ أَحَدٍ غَيْرِهِ ، يَدْخُلُونَ رُوَّادًا وَلاَ يَفْتَرِقُونَ إِلاَ عَنْ ذَوَاقٍ ، وَيُخْرِجُونَ أَدِلَّةً يَعْنِي عَلَى الْخَيْرِ.

قَالَ : فَسَأَلْتُهُ عَنْ مَخْرَجِهِ كَيْفَ يَصْنَعُ فِيهِ ؟ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْزِنُ لِسَانُهُ إِلاَ فِيمَا يَعْنِيهِ ، وَيُؤَلِّفُهُمْ وَلاَ يُنَفِّرُهُمْ ، وَيُكْرِمُ كَرِيمَ كُلِّ قَوْمٍ وَيُوَلِّيهِ عَلَيْهِمْ ، وَيُحَذِّرُ النَّاسَ وَيَحْتَرِسُ مِنْهُمْ مِنْ غَيْرِ أَنْ يَطْوِيَ عَنْ أَحَدٍ مِنْهُمْ بِشْرَهُ وَخُلُقَهُ ، وَيَتَفَقَّدُ أَصْحَابَهُ ، وَيَسْأَلُ النَّاسَ عَمَّا فِي النَّاسِ ، وَيُحَسِّنُ الْحَسَنَ وَيُقَوِّيهِ ، وَيُقَبِّحُ الْقَبِيْحَ وَيُوَهِّيهِ ، مُعْتَدِلُ الأَمْرِ غَيْرُ مُخْتَلِفٍ ، لاَ يَغْفُلُ مَخَافَةَ أَنْ يَّغْفُلُوْا أَوْ يَمِيلُوْا ، لِكُلِّ حَالٍ عِنْدَهُ عَتَادٌ ، لاَ يُقَصِّرُ عَنِ الْحَقِّ وَلاَ يُجَاوِزُهُ . الَّذِينَ يَلُوْنَهُ مِنَ النَّاسِ خِيَارُهُمْ ، أَفْضَلُهُمْ عِنْدَهُ أَعَمُّهُمْ نَصِيْحَةً ، وَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَحْسَنُهُمْ مُوَاسَاةً وَمُؤَازَرَةً.

قَالَ : فَسَأَلْتُهُ عَنْ مَّجْلِسِهِ ، فَقَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لاَ يَقُومُ وَلاَ يَجْلِسُ إِلاَ عَلَى ذِكْرٍ ، وَإِذَا انْتَهَى إِلَى قَوْمٍ جَلَسَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ وَيَأْمُرُ بِذَلِكَ ، يُعْطِي كُلَّ جُلَسَائِهِ بِنَصِيبِهِ ، لاَ يَحْسَبُ جَلِيسُهُ أَنَّ أَحَدًا أَكْرَمُ عَلَيْهِ مِنْهُ ، مَنْ جَالَسَهُ أَوْ فَاوَضَهُ فِي حَاجَةٍ صَابَرَهُ

حَتَّى يَكُونَ هُوَ الْمُنْصَرِفُ عَنْهُ ، وَمَنْ سَأَلَهُ حَاجَةً لَمْ يَرُدَّهُ إِلاَ بِهَا أَوْ بِمَيْسُورٍ مِنَ الْقَوْلِ ، قَدْ وَسِعَ النَّاسَ بَسْطُهُ وَخُلُقُهُ ، فَصَارَ لَهُمْ أَبًا وَصَارُوا عِنْدَهُ فِي الْحَقِّ سَوَاءً ، مَجْلِسُهُ مَجْلِسُ عِلْمٍ وَحِلْمٍ وَحَيَاءٍ وَأَمَانَةٍ وَصَبْرٍ ، لاَ تُرْفَعُ فِيهِ الأَصْوَاتُ وَلاَ تُؤْبَنُ فِيهِ الْحُرَمُ ، وَلاَ تُثَنَّى فَلَتَاتُهُ مُتَعَادِلِينَ ، بَلْ كَانُوا يَتَفَاضَلُونَ فِيهِ بِالتَّقْوَى ، مُتَوَاضِعِينَ يُوقِّرُونَ فِيهِ الْكَبِيرَ وَيَرْحَمُونَ فِيهِ الصَّغِيرَ ، وَيُؤْثِرُونَ ذَا الْحَاجَةِ وَيَحْفَظُونَ الْغَرِيبَ.

Translation: Hadhrat Husayn RA states, "I asked my respected father Hadhrat 'Ali RA about visiting the home of Rasulullaah (Sallallaahu 'Alayhi wa Sallam) and the condition within his home. He RA replied, "Rasulullaah (Sallallaahu 'Alayhi wa Sallam) would divide his time in three portions. One especially for Allaah Ta'ala i.e. for Salaah etc., (second) to fulfil the rights of his family (i.e. talking, merriment and other necessities), and (third) for his own self. Again, he would divide this portion of his into two; one for his rest etc. and the second one for others. In this second portion, he would benefit others through his senior companions RA.

He (Sallallaahu 'Alayhi wa Sallam) would not conceal anything from people. (In this portion spared for people, his methodology was that) He (Sallallaahu 'Alayhi wa Sallam) would prefer people with knowledge and insight over others in the matters of religion. Thus, a person would come with one necessity, the other with two and someone else with more. Hence, he would occupy them in such matters that would benefit their own selves as well as the whole Ummah. They would present their queries and he (Sallallaahu 'Alayhi wa Sallam) would answer them, with respect to their conditions and he (Sallallaahu 'Alayhi wa Sallam) would say, "Those of you who are present here, convey my my sayings to those who are not present here." He (Sallallaahu 'Alayhi wa Sallam) would also say, "Convey to me the needs of those who are unable to present their matters to me out of any excuse (shyness or awe). The one who assists in presenting such a person's need to a king who is unable to do it himself, Allaah Ta'ala will keep his feet firm on the day of Qiyaamah."

Such good conversations alone happened in the gatherings of the Prophet (Sallallaahu 'Alayhi wa Sallam). No other meaningless talks would occur there. The companions RA would come to acquire goodness and would not return until they had anything to taste (i.e. the Prophet (Sallallaahu 'Alayhi wa Sallam) would teach them about religion and present them with anything that was available). They would leave his gathering as guides to goodness."

Hadhrat Hasan RA states: I asked my respected father, Hadhrat 'Ali RA, "How were the dealings of Rasulullaah (Sallallaahu 'Alayhi wa Sallam) outside the home?" He replied, "Rasulullaah (Sallallaahu 'Alayhi wa Sallam) would safeguard his blessed tongue. He would not speak unless there was a purpose. He would solace people and not make them abhorrent (i.e. he (Sallallaahu 'Alayhi wa Sallam) would not say anything that would make them dread him or create aversion to religion).

He (Sallallaahu 'Alayhi wa Sallam) would respect the honourable and noble person of a nation. He (Sallallaahu 'Alayhi wa Sallam) would then appoint him as a chieftain for that nation. He (Sallallaahu 'Alayhi wa Sallam) would caution people (about the chastisement of Allaah Ta'ala or from the evil of others) and he (Sallallaahu

'Alayhi wa Sallam) would himself make plans (to be safe from the evil of others), but he would meet people with a cheerful and genial face (i.e. even though he was cautious, he would still demonstrate cheerfulness). He (Sallallaahu 'Alayhi wa Sallam) would tend to the needs of his companions. He (Sallallaahu 'Alayhi wa Sallam) would ascertain their mutual dealings and reform them. He (Sallallaahu 'Alayhi wa Sallam) would embolden them on every good thing and discourage them from every evil thing. He (Sallallaahu 'Alayhi wa Sallam) would adopt moderation in every act.

He (Sallallaahu 'Alayhi wa Sallam) never had two opinions over any affair (i.e. he would never say something now and something else later on). He (Sallallaahu 'Alayhi wa Sallam) would never be oblivious of reforming people lest they become oblivious of religious teachings or that they exceed the limits and become weary later on. He (Sallallaahu 'Alayhi wa Sallam) would have goods appropriate to the situation. He (Sallallaahu 'Alayhi wa Sallam) would never be deficient in proclaiming Haqq nor would he exceed the limits. Those remaining nearer to him at his service were the best of men. And amongst them were those who ranked higher on account of their goodwill. The most dignified in front of the Prophet (Sallallaahu 'Alayhi wa Sallam) were those who were greater in human sympathy and mutual cooperation."

Hadhrat Husayn RA states, "I asked my respected father about the routine of the Prophet's (Sallallaahu 'Alayhi wa Sallam) gatherings." He RA replied, "The gatherings of the Prophet (Sallallaahu 'Alayhi wa Sallam) would commence and end with the remembrance of Allaah Ta'ala. Whenever he (Sallallaahu 'Alayhi wa Sallam) visited a nation, he would be present at a place where the gathering had got over. He would educate others to do the same.

Each person who sat with him would feel that the Prophet (Sallallaahu 'Alayhi wa Sallam) honours him the most. If a person sat with him or shared some work with him then the Prophet (Sallallaahu 'Alayhi wa Sallam) would be seated with him until he himself got up and went away. If someone asked for his need, the Prophet (Sallallaahu 'Alayhi wa Sallam) would fulfil it and if he (Sallallaahu 'Alayhi wa Sallam) was not able then he would answer him politely.

His good morals were a common trait for all. In terms of compassion, he (Sallallaahu 'Alayhi wa Sallam) was a fatherly figure for all and all people were equal to him in terms of fulfilling their rights. His gatherings were full of knowledge and modesty, tolerance and honesty. Voices were not raised in his gatherings nor was anyone aspersed (dishonoured). When someone made a mistake during such gatherings, it was not publicized. Everyone was given an equal status. Ranking over each other were solely based on account of one's fear for Allaah Ta'ala and religiousness.

Each one would treat others with humility. They respected the elders. They were compassionate with young ones. They would prioritize the needy (i.e. they would fulfil their needs) and would care much for a traveler."

Hadeeth: Hadhrat 'Umar RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Do not exaggerate while praising me just as the Christians have exaggerated in praising Hadhrat 'Esaa AS (i.e. they made him Allaah Ta'ala's son). I am an 'Abd (bondman) of Allaah Ta'ala. Hence, call me his bondman ('Abd) and his messenger (Rasool)."

Hadeeth: Hadhrat Anas RA reports that a woman asked the Prophet (Sallallaahu 'Alayhi wa Sallam), "I want to talk to you in private."

The Prophet (Sallallaahu 'Alayhi wa Sallam) replied, "Sit by the side of any road in Madinah. I shall come and listen to you there."

Zubdah:

This woman was somewhat less intelligent. Even then the Prophet (Sallallaahu 'Alayhi wa Sallam) listened to her talk attentively. She was ordered to sit by the roadside so that there would be no seclusion with a woman. And also by calling such women to his womenfolk's place, it would be a means of their anxiety. Hence, the Prophet (Sallallaahu 'Alayhi wa Sallam) listened to her outside by the roadside.

Hadeeth: Hadhrat Anas bin Maalik RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) would visit the sick, attend the funeral, ride even on a donkey, and accept the invitations offered by slaves. On the day of the battle of Banu Qurayzah, the Prophet (Sallallaahu 'Alayhi wa Sallam) was riding a donkey whose reins were made of Date Palm leaves. Its saddle was also from the leaves of Date Palm.

Hadeeth: Hadhrat Anas bin Maalik RA reports that when the Prophet (Sallallaahu 'Alayhi wa Sallam) was invited over barley bread and stored fat, he would still accept the invitation. One of his armour was pawned with a Jew but till his final breath he had nothing with him to redeem it.

Hadeeth: Hadhrat Anas bin Maalik RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Even if a goat's trotter is sent as a gift to me, then I shall accept it too or if I am invited over it, even then I shall accept it."

Hadeeth: Hadhrat Anas bin Maalik RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) performed his Hajj in such a condition that he was seated on an old saddle on which was a sheet of cloth which (we think) was not four Dirhams in worth. At that time, the Prophet (Sallallaahu 'Alayhi wa Sallam) was supplicating thus, "O Allaah! Make this Hajj of ours free of insincerity and fame."

Hadeeth: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA states that the Prophet (Sallallaahu 'Alayhi wa Sallam) was a human from amongst the humans. He would himself look for (body) louse in his clothes, he would himself milk a goat, and used to perform his tasks by himself.

Zubdah:

There is no question regarding the presence of louse in the blessed clothes of the Prophet (Sallallaahu 'Alayhi wa Sallam) because the lice inhabit places of sweat and dirt. And no doubt the Prophet's (Sallallaahu 'Alayhi wa Sallam) body was extremely clean and his sweat was more fragrant than a rose. Now, the question is that there is no relation of a louse with such sweet smelling sweat, then what is meant by looking for a louse?

The Muhadditheen have answered that the Prophet (Sallallaahu 'Alayhi wa Sallam) looked for a louse assuming that it might have come over from someone else's garment. Some Muhadditheen have answered even more beautifully. They say that it was to educate the Ummah. His cleanliness was such that even purity would be envious.

An Ummatiy should therefore contemplate over the Prophet's (Sallallaahu 'Alayhi wa Sallam) attentiveness to cleanliness.

Hadeeth: Hadhrat Anas RA states that the Prophet (Sallallaahu 'Alayhi wa Sallam) was more beloved to the companions RA than anyone else in this world. Even then, they would not stand up (in respect) when they saw the Prophet (Sallallaahu 'Alayhi wa Sallam) because they knew that he (Sallallaahu 'Alayhi wa Sallam) did not like it.

Zubdah:

It has been forbidden in many Ahaadeeth to stand up on someone's arrival. There is permissibility from many Ahaadeeth as well. The Prophet (Sallallaahu 'Alayhi wa Sallam) himself would stand up on the arrival of his beloved daughter, Hadhrat Faatimah RA, be affectionate and make her sit besides him. He (Sallallaahu 'Alayhi wa Sallam) would stand up on seeing Hadhrat Zayd RA when he returned from journey. Similarly, it is also proven that (some of) the companions also stood up out of respect for the Prophet (Sallallaahu 'Alayhi wa Sallam).

Hence, it would be permissible to stand up for a knowledgable and scholarly person or a beloved one with the condition that it shall not create arrogance within that person, otherwise it shall impermissible. The one harbouring such feeling has been warned about hellfire. More abhorrent is to compel one's subordinates to stand up on one's arrival and that they should stand up and talk, or that they keep standing till this person in authority is sitting. May Allaah Ta'ala safeguard us from this (spiritual) disease. Aameen.

Hadeeth: Hadhrat Yusuf bin 'Abdullaah bin Salaam RA reports, "The Prophet (Sallallaahu 'Alayhi wa Sallam) named me (Yusuf), took me in his lap, and passed his hand over my head compassionately."

Zubdah:

The Prophet (Sallallaahu 'Alayhi wa Sallam) was very loving towards children. He would pass his blessed hand over their heads with compassion, and seat them in his lap. Sometimes they would even make water (pee) but the Prophet (Sallallaahu 'Alayhi wa Sallam) never took offense. Rather, he would ask for water and wash his wraparound. This is a proof of his humility and submissiveness, and a sign of extreme love for children.

From this hadeeth, a permission is derived to take newborn babies to a saintly person for naming, and to supplicate for blessings.

Zubdah:

The summary of this chapter is that the Prophet (Sallallaahu 'Alayhi wa Sallam) did not like his superiority and distinction to be mentioned during his interaction with people. He (Sallallaahu 'Alayhi wa Sallam) would be compassionate towards children and would take care of his companions RA. He (Sallallaahu 'Alayhi wa Sallam) would be considerate towards his family and would do his tasks himself. He (Sallallaahu 'Alayhi wa Sallam) would even accept simple invitations from slaves. He (Sallallaahu 'Alayhi wa Sallam) would ride a donkey, visit the sick, attend the funeral, and even listen to a woman with poor understanding. He (Sallallaahu 'Alayhi wa Sallam) would see to the needs of each person and wear a simple garment. He (Sallallaahu 'Alayhi wa Sallam) would not like to be praised or his merits mentioned rather he would prefer humility and lowliness.

Our saintly elders say that humility and lowliness will only be created in someone when he has the recognition (Ma'rifat) of Allaah Ta'ala. And when the Ma'rifat increases, humility and humbleness also increases. Who can have more Ma'rifat of Allaah Ta'ala than the Prophet (Sallallaahu 'Alayhi wa Sallam)? Hence, the Prophet (Sallallaahu 'Alayhi wa Sallam) was the humblest of all.

Chapter No: 46

بَابُ مَا جَاءَ فِي خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Excellent manners of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ ، عَنْ ثَابِتٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : خَدَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفٍّ قَطُّ ، وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ لِمَ صَنَعْتَهُ وَلاَ لِشَيْءٍ تَرَكْتُهُ لِمَ تَرَكْتَهُ ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْسَنِ النَّاسِ خُلُقًا ، وَلاَ مَسَسْتُ خَزًّا وَلاَ حَرِيرًا وَلاَ شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِّ رَسُولِ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَلاَ شَمَمْتُ مِسْكًا قَطُّ وَلاَ عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Translation: Hadhrat Anas bin Maalik RA reports, “I have stayed in the service of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) for ten years and (in these ten years) he never said “Uff” (Ugh!). Neither did he say, “Why did you do it?” on the completion of any work nor did he say, “Why did you not do it?” on not performing any work. He (Sallallaahu ‘Alayhi wa Sallam) was the best in character than the whole world. I have never seen any wool, pure silk or any other soft thing to be softer than the blessed palm of the Prophet (Sallallaahu ‘Alayhi wa Sallam). Never did I find Musk or any perfume more fragrant than the sweat of the Prophet (Sallallaahu ‘Alayhi wa Sallam).

Hadeeth: Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA reports, “The Prophet (Sallallaahu ‘Alayhi wa Sallam) was neither inherently abusive nor did he voluntarily speak abusive statements nor was he of a type who would make noise in the market. He (Sallallaahu ‘Alayhi wa Sallam) would not recompense evil with evil rather he would forgive and would not even discuss it.

Hadeeth: Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA reports, “I have never seen the Prophet (Sallallaahu ‘Alayhi wa Sallam) take revenge (for himself) on account of someone’s oppression. But when anything that Allaah Ta’ala has prohibited was abased, no one would be more enraged than him. If he (Sallallaahu ‘Alayhi wa Sallam) was ever given a choice between two things, he would prefer the easiest one when there was no element of sin in it.”

Zubdah:

The Prophet (Sallallaahu ‘Alayhi wa Sallam) would bear a lot of hardship in matters of religion and worship. Choosing the easiest way was out of compassion and mercy for this Ummah. The Prophet (Sallallaahu ‘Alayhi wa Sallam) has himself said:

اِنَّمَا بُعِثْتُ مُيَسِّرًا.

Translation: Allaah Ta’ala has sent me to make things easy.

Hadeeth: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports, "A person asked for permission to present himself in the service of the Prophet (Sallallaahu 'Alayhi wa Sallam). I was present with the Prophet (Sallallaahu 'Alayhi wa Sallam) at that time. The prophet (Sallallaahu 'Alayhi wa Sallam) said, "This person is an evil one of his tribe." He then permitted him to make himself present. Once he had entered, the Prophet (Sallallaahu 'Alayhi wa Sallam) had a polite conversation with him. When that person went away, I asked, "You had said something else beforehand about this person but when he came inside, you had a polite conversation." The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "O 'Aaishah! The worst man is the one who has been deserted by people so as to be safe from his vilifying speech."

Zubdah:

The name of this person was 'Uyaynah and he was a chieftain of his tribe. He was an idiot and an open transgressor and had not yet accepted Islam from heart.

To disclose someone's evilness so that people do not fall prey to his evil, do not get inflicted with any harm or to make known a person who is an open transgressor, is not considered as backbiting. As this person was a hypocrite (Munaafiq), the Prophet (Sallallaahu 'Alayhi wa Sallam) informed Hadhrat 'Aaishah RA about him so that she doesn't disclose any secrets thinking him to be a true Muslim, and it would then be a cause of harm to Muslims and Islam. As for the conversation in a mild tone, this was part of the Prophet's (Sallallaahu 'Alayhi wa Sallam) character.

Hadeeth: Hadhrat Husayn RA reports: I asked my respected father, Hadhrat 'Ali RA, "How would the prophet (Sallallaahu 'Alayhi wa Sallam) interact with his fellow companions in a gathering?" He RA replied, "He (Sallallaahu 'Alayhi wa Sallam) would always be jovial, courteous and polite. He (Sallallaahu 'Alayhi wa Sallam) neither spoke harshly nor was he callous. He (Sallallaahu 'Alayhi wa Sallam) never shouted nor was he indecent in speech. Neither would he (Sallallaahu 'Alayhi wa Sallam) look for faults in others nor was he miserly. He (Sallallaahu 'Alayhi wa Sallam) would turn away from unpleasant things (i.e. he would not be attentive towards it). If he (Sallallaahu 'Alayhi wa Sallam) did not like anything about someone then he would neither dishearten him nor would he make a promise. He (Sallallaahu 'Alayhi wa Sallam) had withheld himself from three things: disputes, vanity, and useless talks. In his dealings with others, he (Sallallaahu 'Alayhi wa Sallam) had withheld himself from three things: he would not condemn anyone, he would not blemish anyone, and he would not find faults with others. He (Sallallaahu 'Alayhi wa Sallam) would only talk about those things that garnered rewards and goodness. When he (Sallallaahu 'Alayhi wa Sallam) would talk, the companions RA would keep their necks down (and hence, keep silence) as if there were birds over their heads. They would only talk when the Prophet (Sallallaahu 'Alayhi wa Sallam) would become silent. The companions RA would not dispute over a matter in his presence. When someone talked to the Prophet (Sallallaahu 'Alayhi wa Sallam), others would keep quiet till the person had not completed his talk. Everyone would speak as the first person had spoken (i.e. it never happened that they were full of concentration at first and then they got fed up).

When his companions laughed over anything, the Prophet (Sallallaahu 'Alayhi wa Sallam) would also laugh. When they would be astonished over something, he (Sallallaahu 'Alayhi wa Sallam) would also express his surprise.

He (Sallallaahu 'Alayhi wa Sallam) would be patient over a voyager's harsh talk or misbehaviour and would not apprehend him (because the travellers were used to questioning without hesitation). The companions RA would bring such people to the Prophet's (Sallallaahu 'Alayhi wa Sallam) gathering (which would result in their asking all sort of questions and the companions RA would also benefit from this). The Prophet (Sallallaahu 'Alayhi wa Sallam) would insist upon the companions RA, "If you find anyone in need, then help them". He (Sallallaahu 'Alayhi wa Sallam) would not like to be praised. However, if someone praised him as a mark of gratitude, he (Sallallaahu 'Alayhi wa Sallam) would remain silent (because it was necessary on the person to be grateful on an act of generosity and he was fulfilling his obligation). He (Sallallaahu 'Alayhi wa Sallam) would not interrupt someone's talk. However, if the person exceeded the limits then he (Sallallaahu 'Alayhi wa Sallam) would stop him or he (Sallallaahu 'Alayhi wa Sallam) would stand up and leave the place."

Hadeeth: Hadhrat Jaabir RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) never denied anyone when they asked him of anything.

Zubdah:

If the thing was present then he would give away or else he would promise for some other time or he would supplicate that may Allaah Ta'ala make an arrangement for him from some other source or he would say, "Take it on loan from someone on my behalf. I shall pay him later."

Hadeeth: Hadhrat Anas bin Maalik RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) would not stock anything for the next day.

Zubdah:

This was the highest degree of reliance. The sustainer who has provided for today shall provide for tomorrow as well. But this was for Himself, otherwise, he (Sallallaahu 'Alayhi wa Sallam) would give his wives their maintenance. It would now be their wish to keep it or give it away. After all, they were the wives of the Prophet (Sallallaahu 'Alayhi wa Sallam), why would they keep!

Hadeeth: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports, "The Prophet (Sallallaahu 'Alayhi wa Sallam) would accept gifts and give something in return."

Zubdah:

This was the highest degree of perfection of the Prophet (Sallallaahu 'Alayhi wa Sallam) that he would accept gifts and also console the person so as not to dishearten him. He (Sallallaahu 'Alayhi wa Sallam) would give something in return so that there is no outward loss to the one who gave the gift. As for the inner and spiritual loss, it cannot even be imagined rather it is mentioned in a narration:

يُثِيْبُ خَيْرًا مِنْهَا.

He would compensate with (something) much better than that.

Zubdah:

In the beginning of the book, the blessed outward appearance of the Prophet (Sallallaahu 'Alayhi wa Sallam) was described and in this chapter, the inner and spiritual perfection of the Prophet (Sallallaahu 'Alayhi wa Sallam) is described. The lofty morals of the Prophet are striking exemplifications. Be it Muslims or non-muslims, friends or foes, no one can restrain themselves from praising the Prophet (Sallallaahu 'Alayhi wa Sallam).

This was the lofty character of the Prophet (Sallallaahu 'Alayhi wa Sallam) that even though he was absorbed in the worry of the hereafter, he would talk about the worldly affairs for the sake of his companions. Although, he (Sallallaahu 'Alayhi wa Sallam) was extremely aggrieved, he would smile and laugh to uplift the morales of his companions. He (Sallallaahu 'Alayhi wa Sallam) would be mindful of everyone. He (Sallallaahu 'Alayhi wa Sallam) would not even rebuke his attendant, and beating him could never possibly happen. He (Sallallaahu 'Alayhi wa Sallam) would not avenge anyone (for his own sake) and be patient on the harshest of conversations made by others. He (Sallallaahu 'Alayhi wa Sallam) was so compassionate and merciful for his Ummah that he would always prefer an easy matter. He (Sallallaahu 'Alayhi wa Sallam) was so generous that he would never refuse anyone even if he had to take loans to fulfil people's needs. He (Sallallaahu 'Alayhi wa Sallam) was so much reliant (on Allaah Ta'ala) that he would not worry about tomorrow. His dealing were such that he (Sallallaahu 'Alayhi wa Sallam) would give something in return for a gift rather he had a wishful heart to give better than the gift. May Allaah Ta'ala enable us to follow the Prophet (Sallallaahu 'Alayhi wa Sallam). Aameen.

Chapter No: 47

بَابُ مَا جَاءَ فِي حَيَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Modesty of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ : حَدَّثَنَا أَبُو دَاوُدَ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ قَتَادَةَ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ ، يُحَدِّثُ عَنْ أَبِي سَعِيدِ نِ الْخُدْرِيِّ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا ، وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِي وَجْهِهِ.

Translation: Hadhrat Abu Sa’eed Khudri RA reports that the Prophet (Sallallaahu ‘Alayhi wa Sallam) was more modest than a veiled virgin girl. When something would not please the Prophet (Sallallaahu ‘Alayhi wa Sallam), we would gauge it from his blessed face (i.e. out of intense modesty and shyness, he would not be able to voice its unpleasantness).

Hadeeth: Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA reports, “I have never looked at the private part of the Prophet (Sallallaahu ‘Alayhi wa Sallam).”

Zubdah:

There was an immense degree of modesty in the Prophet (Sallallaahu ‘Alayhi wa Sallam). As compared to men, women are more modest. Then again amongst women, virgin girls are even more modest and from amongst virgin girls, a persistently veiled girl is the most modest. The Prophet (Sallallaahu ‘Alayhi wa Sallam) was even more modest than this.

Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA was the most beloved of the Prophet (Sallallaahu ‘Alayhi wa Sallam) as compared to other wives. Even then, her state was such that she could not gather courage to look at the Satr of the Prophet (Sallallaahu ‘Alayhi wa Sallam), then what can be said about other wives. This in reality was a reflection of the Prophet’s (Sallallaahu ‘Alayhi wa Sallam) modesty. In another narration, Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA reports, “Neither did I see his Satr nor did he (Sallallaahu ‘Alayhi wa Sallam) see mine.”

A husband and wife can see each other’s Satr. There is no sin or impermissibility in it. Neither is it against the Shariah nor against intelligence.

There are many types of Modesty:

Hayaa-i-Karam: Modesty out of nobility and munificence which we can also term as being “Kind”;

Hayaa-i-Muhabbat: which a lover has for his beloved and on account of this he/she is unable to express his/her feelings;

Hayaa-i-'Abudiyyat: a bondman ('Abd) is devoted to his sustainer (Allaah Ta'ala) but thinks of himself as deficient and hence, becomes modest and bashful realizing that he has not fulfilled the rights of being a bondman;

Hayaa-i-Nafs: a human does some work and when he finds any shortcomings in it, he becomes ashamed of his own self that one was unable to complete a little task. It is said that this is the most superior type of Modesty. If one is bashful about his own self then to what degree he would be bashful from others!

May Allaah Ta'ala bestow upon us bashfulness and modesty. Aameen.

Chapter No: 48

بَابُ مَا جَاءَ فِي حِجَامَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The cupping done on Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ، عَنْ حُمَيْدٍ قَالَ : سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحَجَّامِ ، فَقَالَ : احْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَمَهُ أَبُو طَيْبَةَ ، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ ، وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ وَقَالَ : إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ ، أَوْ إِنَّ مِنْ أَمْثَلِ دَوَائِكُمُ الْحِجَامَةَ.

Translation: Hadhrat Anas RA reports that Prophet (Sallallaahu ‘Alayhi wa Sallam) got himself cupped by Abu Tayyibah and ordered that two Saa’ of food be given to him. He (Sallallaahu ‘Alayhi wa Sallam) interceded to his masters and secured a reduction in the levies that were his obligation. The Prophet (Sallallaahu ‘Alayhi wa Sallam) also said, “Cupping is the best medicine.”

Zubdah:

This hadeeth proves two things:

One is that cupping is permissible.

While cupping, the blood has to be sucked and while sucking blood there is a possibility that the blood shall flow beyond the oesophagus. Hence, extreme caution is needed in this.

On account of this reason, this occupation has been discouraged in the Ahaadeeth. Still, it shall be permissible to earn wages from this occupation, as has been mentioned in this hadeeth that the Prophet (Sallallaahu ‘Alayhi wa Sallam) gave Abu Tayyibah two Saa’ in wages. Hadhrat ‘Ali RA states that the Prophet (Sallallaahu ‘Alayhi wa Sallam) got himself cupped once, and asked me to pay its fees. Hadhrat ‘Abdullaah ibn ‘Abbaas RA states that if wages on cupping were Haraam then why would the Prophet (Sallallaahu ‘Alayhi wa Sallam) pay it?

Abu Tayyibah was an ‘Abd Maadhoon. ‘Abd Maadhoon is a slave whose master has agreed to recover a fixed portion of his earnings and he shall have nothing to do with anything extra that the slave earns. His master had fixed a levy of 3 Saa’. The Prophet (Sallallaahu ‘Alayhi wa Sallam) requested his master and got it reduced to 2 Saa’/day from the initial 3 Saa’/day. One Saa’ is approximately 4 Sèr (1 sèr = 933.1 gm).

Hadeeth: Hadhrat Anas bin Maalik RA reports, “The Prophet (Sallallaahu ‘Alayhi wa Sallam) used to cup the veins on both the sides of the neck and in between two shoulders. Generally, he (Sallallaahu ‘Alayhi wa Sallam) would do cupping on 17th, 19th, and 21st of a lunar month.”

Zubdah:

The Prophet (Sallallaahu ‘Alayhi wa Sallam) would regularly undergo cupping therapy. This was because the Jews of Khaybar had poisoned him. Although, he did not eat all of the poisoned meat, but whatever little quantity had entered his body would show its effect, particularly in hot weather. The Prophet (Sallallaahu 'Alayhi wa Sallam) would cup that part of the body which had more of this poisonous substance.

Zubdah:

When impure blood accumulates in a part of a human's body and becomes a means of pain or swelling, it is either completely removed or it is directed towards a different part of the body. This kind of therapy/treatment is known as Cupping (Hijaamah).

The cup used is a horn like instrument. It is empty from inside and through it the impure blood is drawn out of the infected part of the body. In hot climates, the blood pressure is more in the interior of the body. Hence, the cupper will remove blood by making small incisions with the help of a razor. He will then place a cup/horn on that place and suck out the impure blood and thus the patient recuperates.

In another method, incisions are not made but a special cup/horn is used to suck the blood whereby the impure blood gets directed from the area under pain or swelling towards a different part of the body. The patient thus recuperates.

This art has become more modern in recent times. New instruments have been invented and this treatment is now being readily accepted all over the world.

Chapter No: 49

بَابُ : مَا جَاءَ فِي أَسْمَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Some names of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ ، وَغَيْرُ وَاحِدٍ قَالُوا : حَدَّثَنَا سُفْيَانُ ، عَنِ الزُّهْرِيِّ ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ ، وَأَنَا أَحْمَدُ ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلٰى قَدَمِي ، وَأَنَا الْعَاقِبُ وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

Translation: Hadhrat Jubair bin Mut’im RA reports that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) said, “I have many names of which are Muhammad and Ahmad. I am Maahi and through me Allaah Ta’ala eradicates kufr. I am Haashir and people shall be gathered in front of me on the day of Qiyaamah. I am ‘Aaqib and after me there is no Prophet.”

Hadeeth: Hadhrat Hudhaifah RA reports, “I met the Prophet (Sallallaahu ‘Alayhi wa Sallam) in a market of Madinah Munawwarah. The Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “I am Muhammad, Ahmad, Nabi al-Rahmah, Nabi al-Taubah, Muqaffa, and Nabi al-Malaahim.””

Zubdah:

Nabi al-Rahmah means that Allaah Ta’ala had sent the Prophet (Sallallaahu ‘Alayhi wa Sallam) as a mercy to all the worlds.

Nabi al-Taubah means that Allaah Ta’ala has accepted the repentance of so many of this Ummah that no other Ummah of previous Prophets AS were blessed with.

Al-Muqaffaa means the one coming at the end. The Prophet (Sallallaahu ‘Alayhi wa Sallam) was also the last one to come after other Prophets AS.

Nabi al-Malaahim means a Prophet of intense battles. The Prophet (Sallallaahu ‘Alayhi wa Sallam) has himself participated in twenty seven battles. The amount of Jihad done by this Ummah far exceeds the Jihad of previous Ummah.

Zubdah:

The blessed names of the Prophet (Sallallaahu ‘Alayhi wa Sallam) are too many. Each name enlightens a characteristic of the Prophet (Sallallaahu ‘Alayhi wa Sallam). All these names are not mentioned in a single hadeeth collectively. Allaamah Sakhaawi AR has mentioned four hundred of his names, Allaamah Suyuti AR has mentioned five hundred and Imam Abu Bakr bin al-‘Arabiy has mentioned a thousand of the blessed names of the Prophet (Sallallaahu ‘Alayhi wa Sallam). (Jam’ul Wasaail ma’ al-haamish, V. 2, Pg. 226)

Chapter No: 50

بَابُ : مَا جَاءَ فِي عَيْشِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The sustenance of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا أَبُو الأَحْوَصِ ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ : سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ : أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ ؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بَطْنَهُ.

Translation: Hadhrat Nu’maan bin Basheer RA states, “O People! Do you not have all those items to eat and drink which you desire for? Albeit, I have seen your Prophet (Sallallaahu ‘Alayhi wa Sallam) in such a condition that he would not even have inferior (quality of) dates to feed on.”

Hadeeth: Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA states, “We, the family of the Prophet (Sallallaahu ‘Alayhi wa Sallam), are those whose stoves were devoid of fire, many a times, for one month. We sustained ourselves with water and dates.”

Zubdah:

A fire not burning in the stove suggests that there was nothing available to cook. It is possible that even the dates were not in enough quantity so as to satisfy oneself; hence, the mention of water along with dates.

Hadeeth: Hadhrat Abu Talhah RA reports, “We complained to the Prophet (Sallallaahu ‘Alayhi wa Sallam) about our hunger and showed him our bellies on which stones were tied. Every person had a stone tied to his belly. The Prophet (Sallallaahu ‘Alayhi wa Sallam) uncovered his blessed belly and there were two stones tied thereon.”

Zubdah:

This incident took place during the battle of Khandaq. The enemies had held Madinah in siege. The companions RA had already started digging the trench in the outskirts of Madinah. Such was the condition as described in the aforementioned hadeeth. However, there is a superficial doubt in this narration that the Prophet (Sallallaahu ‘Alayhi wa Sallam) used to keep fasts without having Sahri and Iftaar. Also, when the companions RA began to imitate him, he (Sallallaahu ‘Alayhi wa Sallam) stopped them and said, “Who amongst you is like me? I am provided sustenance from Allaah Ta’ala.” Then what message is conveyed by tying stones on the belly? (Some) Muhadditheen have said that this characteristic of the Prophet (Sallallaahu ‘Alayhi wa Sallam) of not realising thirst and hunger was voluntary. He (Sallallaahu ‘Alayhi wa Sallam) would benefit from it whenever he wished and would keep fasting continuously. However, he (Sallallaahu ‘Alayhi wa Sallam) did not benefit from this special characteristic at this time and hence, he (Sallallaahu ‘Alayhi wa Sallam) had to tie stones on his belly on account of hunger and thirst.

He intentionally did not benefit from this characteristic so as to educate the Ummah and so that an example is set forth. Also, it was to embolden his companions RA. When they would see the Prophet (Sallallaahu 'Alayhi wa Sallam) sharing similar thirst and hunger like them, it would be a means of encouragement.

Zubdah:

The people of Madinah were in a habit of tying stones to their bellies when they became desperately hungry. Its hardness would inhibit weakness while moving around. This is because of the fact that when an empty stomach is fastened with a cloth, relief is gained from weakness and uneasiness. There is a fear of air getting filled in an empty stomach. Also, when the stomach is empty the waist bows down and it is feared that one would become gibbous (hunchback).

Hadeeth: Hadhrat Abu Hurayrah RA reports that once the Prophet (Sallallaahu 'Alayhi wa Sallam) came out of his home at a time when he usually didn't come out nor would anyone else come to see him. At the same time, Hadhrat Abu Bakr RA also appeared there. The Prophet (Sallallaahu 'Alayhi wa Sallam) asked, "Abu Bakr! How come you are here?" He RA replied, "To meet you so that I can look at your blessed face and greet you." Not much time passed by and Hadhrat 'Umar also came by. When the Prophet (Sallallaahu 'Alayhi wa Sallam) asked him too, regarding his visit. He RA replied, "Intense hunger has obliged me to come out." The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "I am experiencing hunger as well." Then all three of them went to the farm of Hadhrat Abu al-Haytham bin al-Tihaan Ansaari RA. This companion RA was from amongst the affluent people. He RA had a huge date farm and a lot of goats. However, he had no servant and hence, he had to do the household chores himself. On reaching his home, they came to know that he had gone to fetch sweet water for his family. A little time passed by, and Hadhrat Abu al-Haytham RA returned with a big water-skin which he was carrying with great difficulty and said, "May my Mother-Father be sacrificed on you." He then took his guests to his farm. He RA spread out a mat and brought a bunch of dates from a date tree and presented it to the Prophet (Sallallaahu 'Alayhi wa Sallam). The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "You could have brought just the ripe one for us." He RA replied, "I brought the whole lot so that you can choose as you wish, the ripe ones or those about to get ripe." Hence, the guests ate the dates and drank water. Then the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "The ripe dates, the cold water and this shade; these are amongst those bounties about which you shall be questioned on the day of Qiyaamah." Abu al-Haytham RA then got up so as prepare the food for the guests. The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Do not slaughter for us a milk giving animal." Hence, he RA slaughtered a goat kid and brought the prepared food. The Prophet (Sallallaahu 'Alayhi wa Sallam) asked, "Do you even have a servant?" He RA answered, "No." The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "You should come to us too when we receive captive slaves." Coincidently, two slaves arrived from a place and Abu al-Haytham RA presented himself in the Prophet's (Sallallaahu 'Alayhi wa Sallam) service. The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "Select a slave you desire from these two." He replied, "Please do select it for me." The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "The one giving a consultation should be honest. Hence, being an

Ameen (honest) I select that one for you because I have seen him perform Salaah but I bequeath you to treat him well." Then Abu al-Haytham RA brought him along and explained the whole incident to his wife and also mentioned the command of the Prophet (Sallallaahu 'Alayhi wa Sallam). His wife then remarked, "You would not be able to fulfil the right of the Prophet's (Sallallaahu 'Alayhi wa Sallam) command. Hence, it would be better if you free him." Thus, he RA freed him (the slave).

When the Prophet (Sallallaahu 'Alayhi wa Sallam) came to know of his loyal companion RA, he (Sallallaahu 'Alayhi wa Sallam) said, "Allaah Ta'ala grants his Prophet and his successors with two spiritual advisors. One of them advises to do good and prohibits from evil. The other advisor would tirelessly try to corrupt these qualities. The one who is saved from this evil advisor has indeed been safeguarded from evil."

Zubdah:

The coming out of the Prophet (Sallallaahu 'Alayhi wa Sallam), Hadhrat Abu Bakr RA and Hadhrat 'Umar RA at the same time and also the reason being same, is a sign of extreme heartfelt affinity.

It is said:

دل را بدل راہے است

Translation: A heart has an affinity towards a heart.

The presenting of ripe dates and near ripe dates to the Prophet (Sallallaahu 'Alayhi wa Sallam) by Hadhrat Abu al-Haytham RA is a sign of extreme love for him. He RA wished for the Prophet (Sallallaahu 'Alayhi wa Sallam) to eat all kinds of dates because each person has got his own liking. Some like ripe dates and some are fond of near ripe dates.

The saying of the Prophet (Sallallaahu 'Alayhi wa Sallam), "We shall be questioned about these bounties" in a state of dire hunger, is indeed an issue which demands attention and contemplation. May Allaah Ta'ala make us reflect on the (events of the) hereafter and enable us to prepare accordingly.

The wife of Hadhrat Abu al-Haytham RA, Maashaa Allaah, she proved herself to be the best advisor. She did not think of her hardship rather advised her husband to free the slave at once lest they fail to fulfil the commands of the Prophet (Sallallaahu 'Alayhi wa Sallam).

May Allaah Ta'ala enable us to follow (the Prophet (Sallallaahu 'Alayhi wa Sallam)) and grant every muslim with such pious wives. Aameen.

Hadeeth: There is a lengthy narration wherein Hadhrat 'Utbah bin Ghazwaan RA states, "I have seen myself in a situation where I was among the seven companions accompanying the Prophet (Sallallaahu 'Alayhi wa Sallam) at that time. We had nothing to eat except for the leaves of trees, eating which had injured our jaws."

Hadeeth: Hadhrat Anas RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "I have been frightened at such a time in the way of Allaah Ta'ala when no one else was with me. I have been hurt for the sake of

Allaah Ta'ala when no one else was hurt. Thirty days and nights have passed over me such that Bilaal and I had nothing to eat which a living creation could eat except that which was kept under Bilaal's RA armpits."

Zubdah:

This incident was about a proselytising (Tabligh) journey at Makkah Mukarramah and Hadhrat Bilaal RA would have been with the Prophet (Sallallaahu 'Alayhi wa Sallam). To frighten or to become frightened means that even the polytheists of Makkah honoured Baytullaah and the four sacred months (Rajab, Dhul Qa'dah, Dhul Hijjah, and Muharram). They would not say anything to even a killer. However, they did not abandon harassing the Prophet (Sallallaahu 'Alayhi wa Sallam) even in a sacred place as Baytullaah and the four sacred months and also, the Prophet (Sallallaahu 'Alayhi wa Sallam) was alone at that time. It's a basic understanding that when people are more the hardships seem lighter.

Zubdah:

The Prophet's (Sallallaahu 'Alayhi wa Sallam) life at Makkah was spent in extreme stringency. He (Sallallaahu 'Alayhi wa Sallam) had to bear a lot of difficulties while propagating Islam and there were absolutely no sources of sustenance. While in Madinah, even when the propagation of Islam was successful and an Islamic state was also established, the condition of Muslims had also improved, victories followed and spoils of war were gained, the sustenance of the Prophet (Sallallaahu 'Alayhi wa Sallam) remained the same and there was no change till his final hours.

Rather, he (Sallallaahu 'Alayhi wa Sallam) would say, "Allaah Ta'ala had said, "If you so wish I would turn the land of Makkah into Gold." I have requested, "O Allaah! No, I wish that I eat my fill one day so as to be grateful unto you and stay hungry the other day so that I be humble in your presence."" As if the poverty and starvation of the Prophet (Sallallaahu 'Alayhi wa Sallam) was voluntary.

May Allaah Ta'ala grant us complete ability to follow in the footsteps of the Prophet (Sallallaahu 'Alayhi wa Sallam). Aameen.

Chapter No: 51

بَابُ : مَا جَاءَ فِي سِنِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم

The age of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ ، قَالَ : حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ ، قَالَ : حَدَّثنَا زَكَرِيَا بْنُ إِسْحَاقَ ، قَالَ : حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : مَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ ثَلاَثَ عَشْرَةَ سَنَةً يُوْحٰى إِلَيْهِ ، وَبِالْمَدِينَةِ عَشْرًا ، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

Translation: Hadhrat ‘Abdullaah ibn ‘Abbaas RA states that the Prophet (Sallallaahu ‘Alayhi wa Sallam) stayed for thirteen years in Makkah Mukarramah after prophethood. Wahiy used to be revealed upon him during this period. After this, he (Sallallaahu ‘Alayhi wa Sallam) stayed in Madinah Munawwarah for ten years and he (Sallallaahu ‘Alayhi wa Sallam) passed away at the age of sixty three years.

Zubdah:

The blessed age of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was sixty three years. However, in a narration of Hadhrat Anas RA it is mentioned, “The Prophet (Sallallaahu ‘Alayhi wa Sallam) received prophethood at the age of forty. He stayed for ten years in Makkah Mukarramah and then ten years in Madinah Munawwarah and passed away at the age of sixty.” But the correct view is that the Prophet (Sallallaahu ‘Alayhi wa Sallam) stayed for thirteen years in Makkah Mukarramah.

The reasons stated by the Muhadditheen are thus: The Prophet (Sallallaahu ‘Alayhi wa Sallam) received the prophethood at the age of forty. Then he (Sallallaahu ‘Alayhi wa Sallam) received Risaalat (Apostleship) after three years. He (Sallallaahu ‘Alayhi wa Sallam) then lived another ten years in Makkah Mukarramah. Hadhrat Anas RA did not include the three years in between the prophethood and apostleship.

Those narrations which mention, without these details, that the blessed age of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was sixty years, it is because the Arabs would generally state only decades and leave out the fractions in numerics. Hence, in these narrations the blessed age is mentioned as sixty years.

In some narrations, for example in the narration of Hadhrat Daghfal bin Hanzalah RA and Hadhrat ‘Abdullaah ibn ‘Abbaas RA, it is mentioned that the blessed age of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was sixty five years. The reason is that here, the year of birth and the year of demise have been added invariably. Hence, the blessed age would sum up to become sixty five.

In this sense, the prediction of the age as being sixty or sixty five years will be figurative. In reality, the blessed age was sixty three years. Hence, the conclusion of all narrations is the same.

Chapter No: 51

بَابُ : مَا جَاءَ فِي وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Passing away of Rasulullaah (Sallallaahu 'Alayhi wa Sallam)

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ ، وَقُتَيْبَةُ بْنُ سَعِيدٍ ، وَغَيْرُ وَاحِدٍ قَالُوا : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنِ الزُّهْرِيِّ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَشْفُ السِّتَارَةِ يَوْمَ الإِثْنَيْنِ ، فَنَظَرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةُ مُصْحَفٍ وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ ، فَأَشَارَ إِلَى النَّاسِ أَنِ اثْبُتُوا ، وَأَبُو بَكْرٍ يَؤُمُّهُمْ وَأَلْقَى السِّجْفَ ، وَتُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ آخِرِ ذَلِكَ الْيَوْمِ.

Translation: Hadhrat Anas bin Maalik RA reports, "The last time that I had the opportunity to look at Rasulullaah (Sallallaahu 'Alayhi wa Sallam) was when he uplifted the curtain of his home on a Monday. I saw that his blessed face was as radiant as an illuminated page of Qur'an al-Kareem. People were performing the Salaah behind Hadhrat Abu Bakr RA. (People began to shift backwards on seeing the Prophet (Sallallaahu 'Alayhi wa Sallam)) So the Prophet (Sallallaahu 'Alayhi wa Sallam) gestured them to stay in their (respective) place. He (Sallallaahu 'Alayhi wa Sallam) then lowered the curtain. He (Sallallaahu 'Alayhi wa Sallam) passed away in the later part of that day."

Hadeeth: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports, "During the last moments of the Prophet (Sallallaahu 'Alayhi wa Sallam), I had him supported on my chest. He (Sallallaahu 'Alayhi wa Sallam) asked for a tub so as to relieve himself (of urine). He (Sallallaahu 'Alayhi wa Sallam) made water in it and then he (Sallallaahu 'Alayhi wa Sallam) passed away."

Hadeeth: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports, "During the last moments of the Prophet (Sallallaahu 'Alayhi wa Sallam), I noticed that there was a bowl of water near him. He (Sallallaahu 'Alayhi wa Sallam) would dip his hand in the bowl, wipe it over his blessed face, and at the same time make this Du'aa, "O Allaah! Assist me on the throes of death.""

Zubdah:

When any calamity befalls, many people go astray, they wail over the difficulties and become deprived of the remembrance of Allaah Ta'ala. By supplicating in this adverse situation, the Prophet (Sallallaahu 'Alayhi wa Sallam) has taught the Ummah that one should be attentive towards Allaah Ta'ala during difficult and harshest times, and should not pay heed towards other things.

Hadeeth: Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA reports, "After seeing the discomfort experienced by the Prophet (Sallallaahu 'Alayhi wa Sallam) during his final illness, I do not become envious now, when I do not notice someone else experiencing the difficulties of final illness."

Hadeeth: Hadhrat ibn 'Abbaas RA and Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA report, "After the passing away of the Prophet (Sallallaahu 'Alayhi wa Sallam), Hadhrat Abu Bakr RA came and kissed the blessed forehead of the Prophet (Sallallaahu 'Alayhi wa Sallam)."

Zubdah:

This act of kissing was either to acquire the blessings or a farewell kiss as he RA was seeing off his beloved. From this narration it is understood that to kiss a dear one after his demise is permissible rather approved to be a Sunnah because the Prophet (Sallallaahu 'Alayhi wa Sallam) had also given a kiss (on the forehead) to Hadhrat 'Uthmaan bin Maz'oon RA after his demise.

Hadeeth: Hadhrat Anas bin Maalik RA reports, "The day when the Prophet (Sallallaahu 'Alayhi wa Sallam) reached Madinah Munawwarah while emigrating, everything in Madinah got illuminated and the day when he (Sallallaahu 'Alayhi wa Sallam) passed away, everything of Madinah Munawwarah seemed dreary. After burying the Prophet (Sallallaahu 'Alayhi wa Sallam), we had not yet dust the soil of the grave off us then we felt a change in our hearts."

Zubdah:

'To feel the change in our hearts' means that the blessing that was being acquired from the Prophet (Sallallaahu 'Alayhi wa Sallam), had stopped then. The spiritual progress and illumination that was being acquired by the companionship of the Prophet (Sallallaahu 'Alayhi wa Sallam) had ended. It is quite evident, how can the quality of state, experienced during the blessed life of the Prophet (Sallallaahu 'Alayhi wa Sallam), remain?

Hadeeth: Hadhrat Saalim bin 'Ubayd RA reports, "During the final illness of the Prophet (Sallallaahu 'Alayhi wa Sallam), he became unconscious. When he (Sallallaahu 'Alayhi wa Sallam) recovered a bit, he said, "Is it time for Salaah?" The companions RA replied, "Yes." He (Sallallaahu 'Alayhi wa Sallam) said, "Ask Bilaal RA to call the Adhaan and ask Abu Bakr RA to lead people in Salaah." After this the Prophet (Sallallaahu 'Alayhi wa Sallam) became unconscious again. When he (Sallallaahu 'Alayhi wa Sallam) recovered again, he asked, "Is it time for Salaah?" The companions RA replied, "Yes". He (Sallallaahu 'Alayhi wa Sallam) said, "Ask Bilaal RA to call the Adhaan and ask Abu Bakr RA to lead people in Salaah." Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA replied, "My Father, Abu Bakr RA is soft hearted. If he stands on the praying mat/place, he would begin crying, and would not be able to lead them in Salaah. Hence, please command someone else to lead in Salaah." After this, he (Sallallaahu 'Alayhi wa Sallam) became unconscious again. When he (Sallallaahu 'Alayhi wa Sallam) recovered again, he said, "Ask Bilaal RA to call the Adhaan and ask Abu Bakr RA to lead people in Salaah." He (Sallallaahu 'Alayhi wa Sallam) is also reported to have said, "You are like the womenfolk of Yusuf AS."

Hadhrat Bilaal RA gave the Adhaan and Hadhrat Abu Bakr RA led people in Salaah. When the Prophet (Sallallaahu 'Alayhi wa Sallam) felt a little better, he asked, "Is there someone who can support me up to the masjid?" Hence, Hadhrat Buraydah RA (a female slave) and some other person came and the Prophet (Sallallaahu 'Alayhi wa

Sallam) supported himself on their shoulders and went to the masjid. Thus, when Hadhrat Abu Bakr RA saw him coming, he RA intended to move back, but the Prophet (Sallallaahu 'Alayhi wa Sallam) gestured him to remain in place. Hadhrat Abu Bakr RA completed the Salaah and the Prophet (Sallallaahu 'Alayhi wa Sallam) passed away the same day."

Hadhrat 'Umar RA said, "If anyone says that the Prophet (Sallallaahu 'Alayhi wa Sallam) has died then I shall behead him with my sword." The narrator says: "People were illiterate in those times and previously there had been no prophet amongst them. Therefore, they remained silent. Then a few people said, "O Saalim! Go and call Hadhrat Abu Bakr RA, the companion of the Prophet (Sallallaahu 'Alayhi wa Sallam)." Hadhrat Saalim RA says, "I reached Abu Bakr RA crying and in a state of terror. At this time, He RA was in the masjid. On seeing me, he RA asked, "Did the Prophet (Sallallaahu 'Alayhi wa Sallam) pass away?" I informed him, "Hadhrat 'Umar RA says that whoever shall say that the Prophet (Sallallaahu 'Alayhi wa Sallam) has passed away, I shall behead him with my sword." Hadhrat Abu Bakr RA said, "Let's go." Hence, I walked with him too. When he RA came (there), people were gathered at the home of the Prophet (Sallallaahu 'Alayhi wa Sallam). Hadhrat Abu Bakr RA said, "People! Please give me a way." Hence, People made way for him. He RA came and gazed at the Prophet (Sallallaahu 'Alayhi wa Sallam) and kissed his forehead. He RA then touched the Prophet (Sallallaahu 'Alayhi wa Sallam) and recited this Ayah:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

(Surah al-Zumar: 30)

Translation: Verily, you are to die and they are to die.

Then, people asked, "Did the Prophet (Sallallaahu 'Alayhi wa Sallam) pass away?" He replied, "Yes." People understood and believed. Then they asked Hadhrat Abu Bakr RA, "O the companion of the Prophet (Sallallaahu 'Alayhi wa Sallam)! Shall we perform the Janazah Salaah for the Prophet (Sallallaahu 'Alayhi wa Sallam)?" He RA replied, "Yes." People inquired, "How shall we perform the Janazah Salaah?" He RA answered, "A group shall enter the room, say takbeer, supplicate and then send Durood upon the Prophet (Sallallaahu 'Alayhi wa Sallam) and come out. Then a second group shall enter the room, say takbeer, send Durood, supplicate, and then come out. Everyone shall perform the Salaah in this fashion." Then again people asked, "O the companion of the Prophet (Sallallaahu 'Alayhi wa Sallam)! Will he be buried as well?" He RA replied, "Yes." They again asked, "In which place shall we bury him?" Hadhrat Abu Bakr RA replied, "He (Sallallaahu 'Alayhi wa Sallam) shall be buried where he has passed away. Hence, Allaah Ta'ala took his soul away in a place that he liked." The companions RA believed everything that he said and were convinced that Hadhrat Abu Bakr RA has guided them correctly in every affair.

Then, Hadhrat Abu Bakr RA commanded the near relatives of the Prophet (Sallallaahu 'Alayhi wa Sallam) to prepare for his exequy and shrouding. The emigrants (Muhaajireen) were consulting about the Caliph amongst themselves. They then said, "We shall go to our Ansaar brethren and include them in our consultation." Hence, the Ansaar opined, "One Emir should be from amongst us and another emir should be from amongst you (the Emigrants)." Hadhrat 'Umar RA then inquired, "Who amongst you has these three qualities?

For whom the Qur'an al-Kareem has said ثانی اثنین i.e. he is the companion of the Prophet (Sallallaahu 'Alayhi wa Sallam) in the loneliness of the cave.

To whom Allaah Ta'ala has addressed as a companion and friend of the Prophet (Sallallaahu 'Alayhi wa Sallam).

To whom the Prophet (Sallallaahu 'Alayhi wa Sallam) has said, "Do not grieve, Allaah Ta'ala is with us" i.e. he has got the company of Allaah Ta'ala.

O people answer! Who were the two for whom these Ayahs were revealed?" Thereafter, Hadhrat 'Umar RA stretched his hand out and took an oath of allegiance at the hand of Hadhrat Abu Bakr RA. Then all other people too, took an oath of allegiance at the hand of Hadhrat Abu Bakr RA with their willingness and propensity.

Zubdah:

An important thing in this narration is the saying of the Prophet (Sallallaahu 'Alayhi wa Sallam), "You are like the womenfolk of Yusuf AS." The matter is that Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA had said, "My Father, Abu Bakr RA is soft hearted. If he stands on the praying mat/place, he would begin crying, and would not be able to lead them in Salaah. Hence, please command someone else to lead in Salaah." She RA took Hadhrat Hafsah RA's supporting in voicing her concern. The Prophet (Sallallaahu 'Alayhi wa Sallam) then said, "You are like the womenfolk of Yusuf AS." i.e. as Zulaykhaa was adamant on an inopportune thing, you are also being adamant on an inopportune matter. You should have accepted my statement straightaway.

And some have stated that "the womenfolk of Yusuf AS" is indicative of those women who had jeered at Zulahkhaa that she had been infatuated over a slave boy. Hence, Zulaykhaa invited them over meals and ordered Hadhrat Yusuf AS to come forth. On seeing Hadhrat Yusuf AS these women incised their hands. So the intention of Zulaykhaa was not to invite these women but to show them Hadhrat Yusuf AS. Hence, you are like the womenfolk of Yusuf AS in the sense that you are stopping me outwardly but inwardly your motive is something different. Therefore, in another narration, Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA had herself mentioned, "I was continuously pleading not to make my father stand on the Musallah that he is a soft hearted person and would begin to cry and thus would be unable to lead people in Salaah. The reason for this was that I felt that after the passing away of the Prophet (Sallallaahu 'Alayhi wa Sallam), people would not like the person who would have stood in the place of the Prophet (Sallallaahu 'Alayhi wa Sallam). They would think of him as inauspicious."

As for Umm al-Mu'mineen, Hadhrat Hafsah RA, it is possible that she was outwardly in congruity with Umm al-Mu'mineen, Hadhrat 'Aaishah RA but in her heart it could possibly be that she desired for her father, Hadhrat 'Umar RA to avail an opportunity for the deputyship of the Prophet (Sallallaahu 'Alayhi wa Sallam) or that she thought of her father's dignity and nobility. Hence, this way she would have been compared with the womenfolk of Hadhrat Yusuf AS.

Zubdah:

The passing away of the Prophet (Sallallaahu ‘Alayhi wa Sallam) was a big tragedy for the companions RA. They were baffled. Hadhrat ‘Uthmaan RA was so frightened that he was unable speak anything. At this juncture, the way Hadhrat Abu Bakr al-Siddeeq RA handled the companions RA, it was an accomplishment and a special quality of his. And why not? He RA was a true successor, a confidant and a companion.

A question arises here as to why did Hadhrat ‘Umar RA deny the passing away of the Prophet (Sallallaahu ‘Alayhi wa Sallam)? The best vindication that comes to the writer’s mind, and which is at par with Hadhrat ‘Umar’s RA greatness and which also explains the creed of Ahlus Sunnah wal Jama’at, is that the companions RA after seeing the blessed body and the blessed eyes, understood that the Prophet (Sallallaahu ‘Alayhi wa Sallam) had passed away. Hadhrat ‘Umar’s RA glance was on the heart of the Prophet (Sallallaahu ‘Alayhi wa Sallam) which still had the signs of life. Hence, he RA said that he (Sallallaahu ‘Alayhi wa Sallam) was alive. Otherwise, how is it possible that for Hadhrat ‘Umar RA the Prophet (Sallallaahu ‘Alayhi wa Sallam) had said:

ان الله جعل الحق علىٰ لسان عمر وقلبه

(Tirmidhi, V. 2, Pg. 209, Baab Manaaqib ‘Umar)

Translation: Indeed, Allaah Ta’ala has released Haqq on the tongue and heart of ‘Umar.

‘Umar RA thinks and speaks correctly. And that ‘Umar RA would speak incorrectly on this incident! To read about this view of Hadhrat ‘Umar RA in detail with proofs, please refer to the book “Aab-i-Hayaat” of Qaasim al-’Uloom wa al-Khayraat, the founder of Darul ‘Uloom Deoband, Hadhrat Maulana Muhammad Qaasim al-Naanotwi AR.

The format of the Janazah Salaah for common muslims is well known. However, the way of the Janazah Salaah for the Prophet (Sallallaahu ‘Alayhi wa Sallam) was completely different. Its details are present in the books of Ahaadeeth. This format was mentioned by the Prophet (Sallallaahu ‘Alayhi wa Sallam) himself in front of his pure wives RA one day. It has been mentioned in the narrations of Mustadrak al-Haakim and Musnad al-Bazzaar that the family of the Prophet (Sallallaahu ‘Alayhi wa Sallam) asked him one day, “It is true that every creation with a soul shall die. When this time comes for you, who shall perform the Janazah Salaah for you?” The Prophet (Sallallaahu ‘Alayhi wa Sallam) replied, “When you will have performed the Ghusl and enshrouded me in three cloths, keep me on a bier and leave the room for a while. The first to perform the Janazah Salaah shall be the favoured angels along with their armies i.e. first Hadhrat Jibraaeel AS, then Mikaaeel AS, then Israafeel AS and Malak al-Maut AS (Angel of Death) shall perform the Salaah along with their groups. Then you all shall enter the room in groups and recite Durood-Salaam upon me.” (Mustadrak al-Haakim, V. 3, Pg. 608, Hadeeth Number: 4455).

Hence, it so happened on the instructions of Hadhrat Abu Bakr RA. People would enter the room in a group of ten and recite Durood-Salaam. It was done in a similar fashion by the women, and then by the children.

Hadeeth: Hadhrat Anas bin Maalik RA reports that when the Prophet (Sallallaahu 'Alayhi wa Sallam) was experiencing the throes of death, his beloved daughter, Hadhrat Faatimah RA said, "Aah! The troubles of my beloved father!" The Prophet (Sallallaahu 'Alayhi wa Sallam) said, "From today onwards no difficulty shall overcome your father. That thing is descending (i.e. death) over your father, which shall not leave out anyone till the day of Qiyaamah."

Hadeeth: Hadhrat ibn 'Abbaas RA reports that the Prophet (Sallallaahu 'Alayhi wa Sallam) said, "That person, two of whose children have been treasured for the hereafter (i.e. who have died in their childhood), will surely be admitted in Jannah, on account of them, by Allaah Ta'ala." Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA asked, "If just one child of someone has been treasured for the hereafter, what shall happen to him?" The Prophet (Sallallaahu 'Alayhi wa Sallam) replied, "The person, whose one child has been treasured for the hereafter, shall be forgiven as well." Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA asked, "What if none of the children have been treasured for the hereafter (i.e. no child died in the childhood)?" The Prophet (Sallallaahu 'Alayhi wa Sallam) replied, "For him, I shall be the treasure in the hereafter because the agony and shock shall be the most when I pass away."

Zubdah:

In one of the narrations, it is mentioned, "If someone experiences any difficulty then he should console himself by remembering my passing away." That is, he should think that when he was able to bear the passing away of the Prophet (Sallallaahu 'Alayhi wa Sallam) then what is the reality of any other difficulty as compared to this one?

Zubdah:

The illness of the Prophet (Sallallaahu 'Alayhi wa Sallam) commenced with a headache. On this day, he (Sallallaahu 'Alayhi wa Sallam) was present at Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA's place. Then, the illness increased when it was Umm al-Mu'mineen (my mother) Hadhrat Maimoonah RA's turn. Even in this situation, the Prophet (Sallallaahu 'Alayhi wa Sallam) would follow the turns. However, when the illness reached its extreme, and on the indication of the Prophet (Sallallaahu 'Alayhi wa Sallam), all wives agreed to let him spend his final days in the home of Umm al-Mu'mineen (my mother) Hadhrat 'Aaishah RA. Hence, after spending 12-14 days in illness, on a Monday, at the time of Dhuhaa (Chaast), in the month of Rabee' al-Awwal, in the home of Umm al-Mu'mineen (my mother) Hadhrat'AaishahRA, the Prophet (Sallallaahu 'Alayhi wa Sallam) passed away.

Innaa lillaahi wa innaa ilayhi Raaji'oon.

Chapter No: 53

بَابُ : مَا جَاءَ فِي مِيرَاثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The inheritance of Rasulullaah (Sallallaahu ‘Alayhi wa Sallam)

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ ، قَالَ : حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ ، قَالَ : حَدَّثَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَمْرِو بْنِ الْحَارِثِ ، أَخِي جُوَيْرِيَةَ لَهُ صُحْبَةٌ قَالَ : مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا سِلاَحَهُ وَبَغْلَتَهُ وَأَرْضًا جَعَلَهَا صَدَقَةً.

Translation: The brother of Umm al-Mu’mineen (my mother) Hadhrat Juwairiyyah RA, Hadhrat ‘Amru ibn Haareeth RA reports that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) had left some dates, weapons, a mule and some land as an inheritance and that too he had given away in charity.

Zubdah:

Apart from these, the used clothes of the Prophet (Sallallaahu ‘Alayhi wa Sallam) have not been mentioned as they were very few.

Hadeeth: Hadhrat Abu Hurayrah RA reports that Hadhrat Faatimah RA came to Hadhrat Abu Bakr RA and asked, “Who shall be your heirs?” Hadhrat Abu Bakr RA informed, “My family.” She again inquired, “Then why did I not inherit from my father (Sallallaahu ‘Alayhi wa Sallam)?” He RA replied, “It is so because the Prophet (Sallallaahu ‘Alayhi wa Sallam) had said, “We have no heirs.” However, I shall support those whom the Prophet (Sallallaahu ‘Alayhi wa Sallam) used to support and I shall spend on those, on whom the Prophet (Sallallaahu ‘Alayhi wa Sallam) used to spend.”

Zubdah:

Hadhrat Faatimah RA was not aware of this mas-alah (issue); hence, she RA demanded the inheritance of the Prophet (Sallallaahu ‘Alayhi wa Sallam) from Hadhrat Abu Bakr RA. But once Hadhrat Abu Bakr RA explained to her the ruling, never did she RA talk about it again rather remained silent. She never demanded again until she met her real creator (i.e. she RA passed away).

Hadhrat Abu Bakr al-Siddeeq RA had informed about an Islamic ruling that after him, his family shall inherit from him. However, he RA had deposited whatever little he had with the Public Treasury. Hence, he RA had no inheritors as well.

Hadeeth: Hadhrat Abu al-Bakhtariy reports that Hadhrat ‘Abbaas RA and Hadhrat ‘Ali RA came disputing to Hadhrat ‘Umar RA. Each one objected the other for maladministration. Hadhrat ‘Umar RA asked on oath, the senior companions, Hadhrat Talhaa RA, Hadhrat Zubayr RA, Hadhrat ‘Abd al-Rahmaan bin ‘Auf RA and Hadhrat Sa’d RA, “Did you not listen to the Prophet (Sallallaahu ‘Alayhi wa Sallam) saying that a Prophet’s AS wealth is a charity except what he has eaten thereof or what he has spent on his family because we, the class of Prophets, do not leave any inheritors.” There is a lengthy incident in this Hadeeth.

Zubdah:

Hadhrat ‘Abbaas RA and Hadhrat ‘Ali RA were guardians to a shared garden and land. Both of them had different temperaments. Hadhrat ‘Ali RA was munificent, generous, austere and reliant. He wanted to spend away immediately whatever (income) was gained in accordance to the way of the Prophet (Sallallaahu ‘Alayhi wa Sallam). However, Hadhrat ‘Abbaas RA was extremely systematised in temperament and farsighted. He was of the view that all the wealth should be spend slowly and carefully. He also wanted to keep some provision for any occasion of need. On account of shared trusteeship, it was necessary that both of them had mutual agreement. Hence, there always remained a dispute, between them, on any profit gained over this property. Therefore, both of them came to the Caliph, Hadhrat ‘Umar RA, so as to finish off this dispute forever, and that Hadhrat ‘Umar RA would distribute the garden and the land amongst the two. This was to gain separate guardianship, enabling them to distribute the income according to their wish. However, Hadhrat ‘Umar RA made the senior companions RA as his witness and declared that there are no heirs of the Prophet (Sallallaahu ‘Alayhi wa Sallam). Hence, they (both) were not the inheritors of that property.

As for the issue of trusteeship, Hadhrat ‘Umar RA refused to distribute the property (in two) and make each of them its trustee. He RA was of the view that if today, he distributes the garden and the land on the basis of trusteeship then in the future their progeny might begin distributing the property thinking it to be an inheritance. Hence, ‘Umar RA explicitly mentioned that if they (both), being the close relatives of the Prophet (Sallallaahu ‘Alayhi wa Sallam), are able to handle the trusteeship then that’s alright; else he RA shall make someone else its guardian.

Hadeeth: Umm al-Mu’mineen (my mother) Hadhrat ‘Aaishah RA reports that the Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “We, the Prophets, have no heirs. Whatever we leave behind goes in charity.”

Zubdah:

The whole Ummah is agreed upon the fact that there was no inheritance in the property of the Prophet (Sallallaahu ‘Alayhi wa Sallam). Majority of the ‘Ulama opine that other Prophets AS did not have any inheritors as well as was the case with our Prophet (Sallallaahu ‘Alayhi wa Sallam). ‘Ulama have written a few reasons as to why there is no inheritance left by the Prophets AS:

The Prophets AS are alive in their respective graves. Hence, their ownership still remains. Similarly, it was not permissible to marry their wives RA.

Moreover, a Prophet AS never considers anything to be his property rather utilizes it as a guardian.

A Prophet AS is a father figure to the Ummah. Hence, his inheritors are not just his close relatives rather the whole Ummah.

The is no inheritance left by the Prophets AS lest people start thinking, Allaah Forbid, that the Prophets AS used to keep hoarding wealth for his children and coming generations like a materialist. Rather, the dignity of the Prophets AS is such that لَا يَدَّخِرُ لِغَدٍ (the Prophets AS do not keep anything for tomorrow), leave alone hoarding for the children.

If it was a rule that there shall be inheritors to the Prophets AS then it might have been possible that an evil person would have tried to eliminate the Prophet AS, which would then have utterly destroyed the perpetrator's worldly and heavenly life (in the hereafter).

Chapter No: 54

بَابُ : مَا جَاءَ فِي رُؤْيَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ

Seeing Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) in a dream

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي الأَحْوَصِ ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِي.

Translation: Hadhrat ‘Abdullaah ibn Mas’ood RA reports that the Prophet (Sallallaahu ‘Alayhi wa Sallam) said, “The one who saw me in a dream, saw me in reality because Satan is incapable of representing himself in my appearance.”

Zubdah:

The Satan can metamorphose into any person’s appearance; however, he is incapable of representing himself in the appearance of the Prophet (Sallallaahu ‘Alayhi wa Sallam). Hence, if someone saw the Prophet’s (Sallallaahu ‘Alayhi wa Sallam) blessed appearance, as he is, then that’s indeed correct. However, if someone saw the Prophet (Sallallaahu ‘Alayhi wa Sallam) in an appearance which doesn’t dignify his personality, for example, his blessed colour was not white, or that dress was against the teachings of Shariah etc., even then he was the Prophet (Sallallaahu ‘Alayhi wa Sallam). One should be convinced of this.

However, not seeing the Prophet (Sallallaahu ‘Alayhi wa Sallam) according to his dignity either indicates some historical events or that there is some defect in the one who sees that dream which needs rectification. Hence, one should contemplate over one’s condition and reform oneself.

This can be explained with this example. The one seeing the sun with varied coloured glasses, shall see the sun in accordance with the colour of one’s glasses. However, the sun has a consistent colour.

Many people seeing the Prophet (Sallallaahu ‘Alayhi wa Sallam) (in their dreams) at the same time is possible when the Prophet (Sallallaahu ‘Alayhi wa Sallam) would be in his place but all in between veils get lifted, just as the Sun is seen by the people all around the world.

Some people are fortunate enough to see the Prophet (Sallallaahu ‘Alayhi wa Sallam) in precisely the same form as he is. Some people see the Prophet’s (Sallallaahu ‘Alayhi wa Sallam) illustrative appearance just as an image is seen in a mirror.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ قَالَ : حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ ، قَالَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ ، قَالَ : حَدَّثَنَا ثَابِتٌ ، عَنْ أَنَسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي ، فَإِنَّ الشَّيْطَانَ لاَ يَتَخَيَّلُ بِي وَقَالَ : وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ.

Translation: Hadhrat Anas RA reports that Rasulullaah (Sallallaahu ‘Alayhi wa Sallam) said, “The one who saw me in a dream has indeed seen me because Satan cannot appear in my appearance.” He also said, “The dream of a Mu’min is a part from forty six parts of prophethood.”

Zubdah:

Hadhrat Mullaa ‘Ali Qaari AR and others have written that because it (dream) has been stated as a part of Prophetic Knowledge, and Prophetic Knowledge is strictly associated with the Prophets only, it (dreams) should be also be understood as something specific to the Prophets AS. For us, it is enough to comprehend that a good dream is a big glad-tiding which is a part from the parts of prophethood.

The forty six parts of prophethood are only fully understood by the Prophets AS. Hence, no one except them shall understand this part (dream) with full clarity.

According to Ahlus Sunnah wa al-Jamaa’at, the dreams are those perceptions which Allaah Ta’ala instils in the heart of his bondsmen. At times, through the medium of the angels, and at times through the medium of Satan. ‘Ulama have written that there are three categories of dream:

Dream of Guidance: These perceptions are instilled by Allaah Ta’ala in the heart of a bondman through the medium of an angel who is appointed for that purpose.

Dream from Satan: These perceptions are the effects and the conduct of Satan.

Self Induced Dreams: These are the visualization and thoughts that goes through one’s heart in wakefulness or the physical needs which are then reflected in the form of dreams.

The Prophet (Sallallaahu ‘Alayhi wa Sallam) has said that dreams are of three types. One is Ru’yaa Saalihah (A blessed dream) which is a glad tiding from Allaah Ta’ala. The other is a frightening dream which is from Satan to induce discomfort. The third one is from a person’s own thoughts and temptations.

Zubdah:

A dream should not be revealed in front of just anyone. The Prophet (Sallallaahu ‘Alayhi wa Sallam) has said,

لَا تُحَدِّثْ بِهَا اِلَّا لَبِيْبًا اَوْ حَبِيْبًا.

Translation: Do not mention it (the dream) except in front of an intelligent or a sincere one.

Because, mentioning it in front of everyone might bring troubles for the person.

At times, the result of the dream comes forth early and at times, with a delay. As in the case of Hadhrat Yusuf AS, the interpretation of his dream got manifested after forty years.

The conclusion

Hadhrat Imam Tirmidhi AR has mentioned two valuable counsels in the conclusion to his book “Shamaail al-Tirmidhi”. The writer shall also conclude his book, “Zubdah al-Shamaail” with the same counsels and prays to Allaah Ta’ala for knowledge and acceptance.

For these counsels, the writer, instead of using his own words, shall use the words as used by Hadhrat Shaykh al-Hadeeth Maulana Muhammad Zakariyyah al-Kandhalwi, al-muhaajir al-madaniy (May Allaah Ta'ala illuminate his grave) in his book "Khasaail Nabviyy sharah Shamaail Tirmidhi" as is.

”حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ : سَمِعْتُ أَبِي يَقُوْلُ : قَالَ عَبْدُ اللهِ بْنُ الْمُبَارَكِ : إِذَا ابْتُلِيتَ بِالْقَضَاءِ فَعَلَيْكَ بِالأَثَرِ.

Hadhrat 'Abdullaah ibn al-Mubaarak AR is one of the greatest Imams of Hadeeth. He is also counted amongst the Fuqahaa (Jurists) and Sufiyaa (Sufis). He was an ardent worshipper, an ascetic and considered from amongst the memorizers of Ahaadeeth (Haafiz fi al-Hadeeth). There are many of his merits mentioned in the books of history. He AR states, "If there is a need for you to become a Judge or a decision maker then follow that which has been narrated."

Explanation: The intent is that one should not be arrogant over one's own opinion and intelligence rather one should pursue the statements of the elders, narrations (Ahaadeeth) and the sayings of the companions RA. This is the general advice of Imam 'Abdullaah ibn al-Mubaarak AR. It's the same with any decision making, whether it be related to edicts or be it any decision as has been mentioned recently. Imam Tirmidhi AR has mentioned this statement of Imam ibn al-Mubaarak AR as a general counsel, which is the opinion of most commentators of Shamaail al-Tirmidhi. According to this humble servant (Shaykh Zakariyyah AR), this chapter (of dreams) can also have a special affinity with it because giving an interpretation is similar to giving a judgement. Hence, one should not make blunders with one's own opinion rather the interpretations given by the predecessors should be checked. Interpretations to the dreams have been narrated exceedingly from the Prophet (Sallallaahu 'Alayhi wa Sallam), the companions RA, and the Taabi'een AR.

The 'Ulama who were well versed in the field of interpretations have said that it is necessary for the person giving interpretations that he be intellegent, fearful of Allaah Ta'ala, pious, knowledgable about the book of Allaah Ta'ala (Qur'an al-Kareem) and the Sunnah (Prophetic Traditions), a linguist in Arabic, knowledgeable about proverbial analogy etc. There are many conditions and etiquettes mentioned in the books of interpretations.

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ ، قَالَ : حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ ، قَالَ : أَنْبَأَنَا ابْنُ عَوْفٍ، عَنِ ابْنِ سِيرِينَ قَالَ : هَذَا الْحَدِيثُ
دِينٌ ، فَانْظُرُوا عَمَّنْ تَأَخُذُونَ دِينَكُمْ.

Translation: Imam ibn Seereen AR states, "This knowledge of hadeeth is part of religion. Hence, be careful from whom you acquire your (knowledge about) religion."

Explanations: ibn Seereen AR is an Imam and one of the Senior Taabi'ee of his time. He had acquired various sciences of religion from the companions RA. He is also an Imam in the field of interpretations. He is an authority on the Interpretations of Dreams. The meaning of the aforementioned statement is that those acquiring religious knowledge should thoroughly check the honesty, piety, doctrine, and ideology of the one from whom it is being acquired. It should not be that one practices on every other person's sayings no matter how irreligious that person may be. The irreligiousness of that person would not leave him unaffected.

This subject matter is confirmed through many narrations of the Prophet (Sallallaahu ‘Alayhi wa Sallam). This is a general counsel. However, there can be a special affinity with this chapter (on dreams) that the science of interpretation is an important portion of knowledge, and it has been mentioned that dream is a part from amongst the parts of prophethood. Hence, it is clear that its interpretation has to be more splendid. Therefore, one should think carefully from whom one is receiving the interpretation. Is he really qualified for this or not?

Imam Tirmidhi AR has mentioned this statement in this relation; however, the statement of Imam ibn Seereen AR and the prophetic narrations are general in context and not specific to dreams but encompasses every science (‘Ilm) of religion. And, when the knowledge is more splendid, a thorough expert has to be looked for.

In our times, which is quite near to the Qiyaamah, one detrimental thing is that every person, no matter how ignorant and irreligious he may be, just with his slick tongue and his writings thinks himself to be an Allaamah and a Maulana. Wearing coloured clothes, he becomes a Sufi and (portrays himself as) someone to be followed. Initially, the general masses, due to a common misunderstanding, get attracted and fall prey to these people on account of their own ignorance. The misunderstanding in the hearts of the people is that:

اُنْظُرُوْا اِلٰى مَا قَالَ وَ لَا تَنْظُرُوْا اِلٰى مَنْ قَا

One should see what is being said and not who is saying that.

The subject matter is correct in itself but it is for the knowledgeable ones because they can scrutinize what is being said, whether it is correct or not?

But those, out of their ignorance in the matters of religion, who have no sense of right and wrong, it is not proper for them to listen to just about anyone because its end result is harmful and damaging. This is the reason why in this era, a group will immediately begin to follow a claimant when he claims to be a Wali, Imam, Rasool or even God. May Allaah Ta’ala protect us from these. والی المشتکیٰ و هو المستعان

The quotation of Hadhrat Shaykh al-Hadeeth AR ends here.

I am grateful to Allaah Ta’ala a million times, who enabled through his grace, an ineligible, deficient in knowledge, and a sinner like me to write a few pages of “Zubdah al-Shamaail”.

Mill No. 4, Cell No. 3, Adiala Jail, Rawalpindi.

26 Rabee’ al-Thaaniy 1422 A.H. (July 19, 2001)

Time: 10 minutes past 4, Afternoon.